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CALVINIST CONTACT

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FOCUS

Nigerian press

NIGERIA — The Nigerian government is expanding its television and radio coverage. Program time is available at no cost to New Life For All, a movement with which our Nigeria Mission is associated. Plans are developing for extended broadcasting.

Spanish ordination

MEXICO — Rev. Larry Roberts has reported that one of the greatest joys of his many years as missionary has been that of witnessing the spiritual growth and maturity of young men and women. Imagine the highlight in his mission career when seven young men were recently ordained into the ministry of the Gospel.

Evangelicals ponder Muslim evangelization

COLORADO SPRINGS, U.S.A. — The Muslim world faces great pressures for change, according to Dr. W. Stanley Mooneyham, president of World Vision International. Those mounting pressures lent a note of urgency to the North American Conference on Muslim Evangelization, he told 150 delegates attending that gathering from October 15 to October 21.

Mooneyham cited many evidences of startling new openness to the gospel which, he said, must be pursued in new and creative ways. "Surely today we are at the fullness of time, and delay is the deadliest form of denial," he contended.

The conference explored Christians' responsibility toward the Muslim world. That population is estimated to be about 720 million. Most are to be found in Asia and Africa, but a growing number are located in Europe and North America.

The Colorado meetings, which brought together evangelical leaders from around the world, laid ground work in planning and strategy. Co-sponsored by the North America Lausanne Committee for World Evangelization and World Vision International, it made heavy demands on invited participants who were required to read 40 foundation papers as a pre-requisite for attendance.

The week-long conference is one in an ongoing series of such consultations that grew out of the 1974 International Congress on World Evangelization held in Lausanne, Switzerland.

Four primary areas considered were church and nationhood, theological research and training, communication media, and evangelism/church growth. The full conference report, to be released shortly, will stress the evangelicals' commitment to unity in working together to reach the Muslim world with the Christian gospel.

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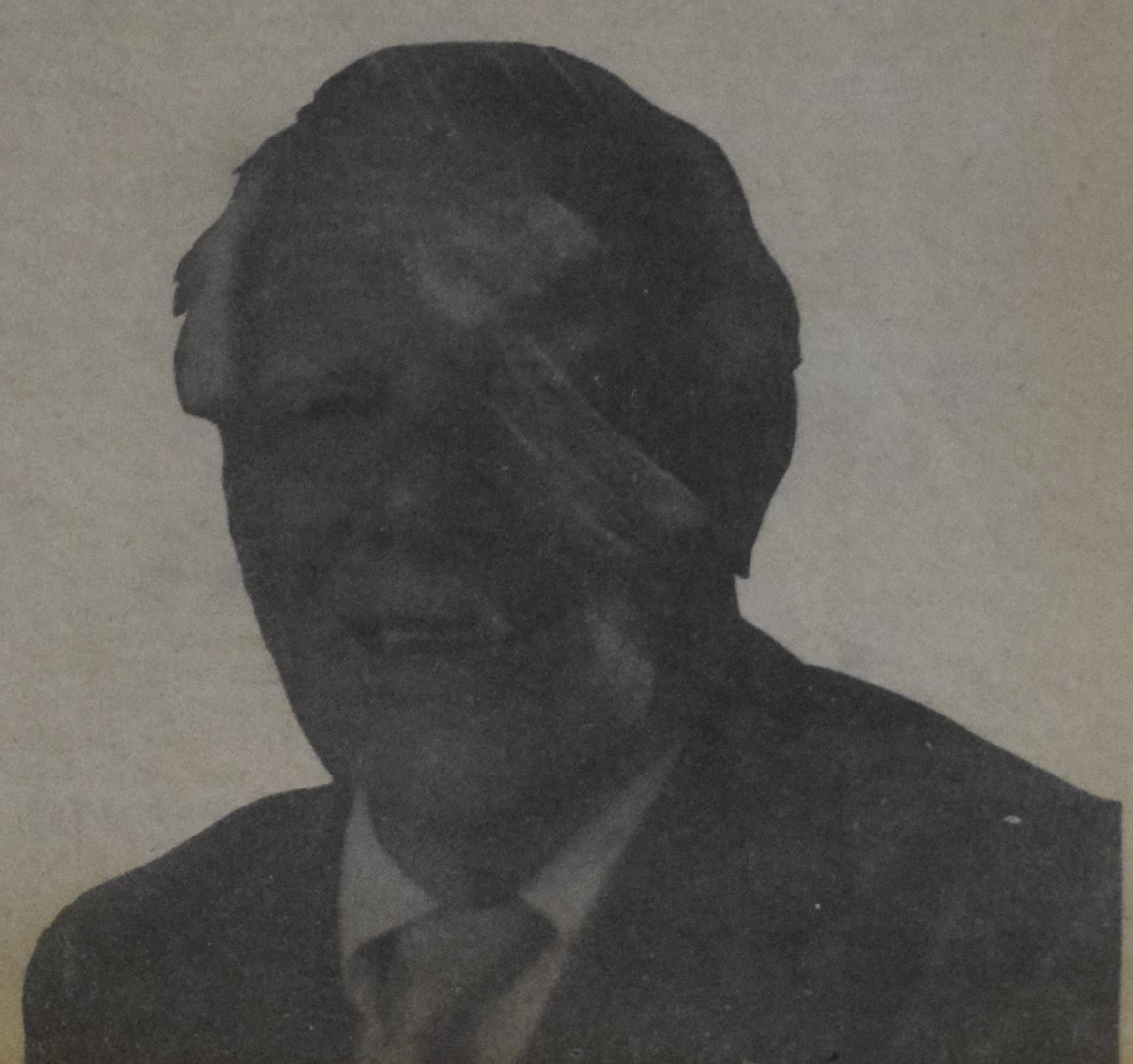
Next week

Inside look at prisons.

"Faith is the ultimate knowledge," says Muggeridge

by Jeff Adams

Mr. Adams is a journalism student at Western University where Malcolm Muggeridge is teaching a 12-month course. He is among some 20 students taking the course and is a member of the London [Bethel] CRC.



During an appearance on a Hamilton, Ont. talk show recently, British journalist Malcolm Muggeridge said the words he'd most love to have on his tombstone are; He made himself understood.

Unfortunately many of the students at the University of Western Ontario in London, where Muggeridge is teaching this year, find the man far from easy to understand.

Among the 20 or so journalism students Muggeridge has classes with each week, are several who have no belief in God and the elderly journalist's attempts to explain his faith often fail.

In an age of reason and analysis, Muggeridge tells the factually-oriented students, faith isn't something that can be explained; it's something that just is. One skeptical listener suggested that Muggeridge is retreating from their questions by failing to analyze how and why he believes in something.

"I'm not retreating, young man, I'm advancing," said Muggeridge. "Faith is the ultimate knowledge and not a normal cognitive process." It arises as an "unalterable conviction" after many of life's experiences.

But for students raised primarily in a scientific age with little Christian teaching, such a view is largely beyond their understanding.

Muggeridge may also remain somewhat misunderstood unfortunately even among the believing Christians in his class. The assertion in his book, *Jesus Rediscovered*, that Christ's origins as stated in the Bible are "beyond credibility" is a hard pill to swallow.

Muggeridge adds that in examining the ritual of the Lord's Supper, "the essential notion of eating Christ's flesh and drinking his blood is something I neither understand nor appreciate."

Probably Muggeridge's most outrageous comment on Christian tradition is his suggestion that Jesus' absence from the cave when Mary went to Him after His death was caused by a "body-snatcher" and not divine power.

Though Muggeridge may leave much misunderstood for both the believer and the unbeliever at Western this year, he still has a great deal of important thought to offer to both. At 75 years of age, with much of his life behind him, Muggeridge tells how faith came to him — not in profound moments, but as a gradual process.

His father, a member of the Labor party in Britain, was an agnostic and the son followed suit. In *Jesus Rediscovered* he says that whenever he did go to church it was only to look at the girls. Muggeridge admits, however, that even at an early age the church's rituals and the sign of the crucifix fascinated him.

Though he attended a Christian college at Cambridge and then taught at a Christian school in Cairo, he resisted the lure of Christianity. But a change began to take place when he visited Moscow in the early Thirties. Instead of affirming his faith in socialist and communist doctrine, he says, the three year stint as a newspaper correspondent left him disillusioned. The writings of Andre Gide and Bernard Shaw, which had seemed so visionary, appeared from then on to be naive.

Other influences in his "rediscovering of Jesus" were his meeting with Sister Theresa in her mission home in Calcutta and his short stay with the Cistercian monks in Munraw, Scotland. But they were only part of an ongoing process. His turning to Christ, he says, was like the gradual turning of a plant to the sun.

Although he now sees himself as a deeply committed Christian, he still has moments of doubt. He also "isn't much of a churchgoer." He refers to himself as "obstensibly from the Church of England" and says most churches should be avoided because they kill the vitality of true Christianity.

"Christendom" as an institution with a power structure and an influence in social and political affairs is dead, says Muggeridge, but "Christianity" as a faith and a bond among men is still very much alive. For him, proof of the ability of Christianity to survive lies in the history of Russia, where, for the last 60 years, Christ's teachings have been outlawed, yet they live on.

In some ways, says Muggeridge, though the church may be declining as an institution "this is an enormously hopeful time." Christianity is returning to its historical past when believers were an isolated and beleaguered group. Religious teaching has been banned from most public schools and committed believers must send their children to private religious schools such as those operated by the Christian Reformed Church.

"If I myself had children of school age," says Muggeridge", they would be attending a Christian Reformed school." That many children of today are not attending such schools, and are therefore receiving less religious teaching than they need, is depressing. But for Christians, says Muggeridge, the hardships that they are enduring and will endure can only strengthen their faith, as it did in biblical times.

He says that his Christian faith, though it may be somewhat unorthodox, has given him a clear understanding of what really matters in life.

The main goal is loving what is real in the world. A materialistic lifestyle ignores the greater realities of this universe and is therefore short-sighted and selfish.

When one believes in Jesus and a life of Heaven after death the physical pleasures of the earthly world grow less attractive. Like the princess in Samuel Johnson's story of Rasselas, Muggeridge has learned that "the choices of life become less important" than the "choice of eternity."

Muggeridge tells the journalism students, with kindness in his shining eyes and with a knowing smile, that he "keenly looks forward" to his death. Once again, he confounds those who try to analyze why he believes in an afterlife.

His conception of Heaven, Muggeridge says, is not something that he can explain or even totally understand himself.

"I'm like the caterpillar," he says, "who looks forward to entering the chrysalis. He knows he'll be transformed, but he doesn't know how."

Viewpoint

What are you doing tomorrow?

At the end of every working day I make a list of things to be done "tomorrow". Sometimes that note pad has a long list which will probably keep me busy for most of "tomorrow" and sometimes that list is quite short.

Occasionally, just once in a proverbial blue moon, that list of "tomorrow" is blank, with nothing seemingly held over from the day before. I find a lot of comfort in having a "tomorrow" on my calendar — a brand new day, totally unused. I like to plan things for "tomorrow", simply because it gives you a sense of continuation. There is no end to work and, indeed, there is no end to my dreams and visions and hopes for many more "tomorrows".

I tried to visualize a "tomorrow" with nothing to do; no plans, nothing scheduled, no work left undone (at the office or at home). It gives one a sense of purposelessness. And the strange thing is that I know many people who live that way each day.

Take the semi-retired barber down the street. You remember the one who spent most of last winter in bed with the flu and other related ailments. He goes to his shop whenever he feels like it ... which doesn't seem too often lately. His hours are irregular but he hopes that some of his veteran customers will come in anyway, if not for a trim then at least for a chat or a game of checkers.

His life seems to be aimless. He appears to be old before his time. It is as though he had no "tomorrow" to dream about, nothing planned or scheduled.

There are hundreds of young people in this city who wander the streets aimlessly. They spend afternoons at the pub or perhaps take in a matinee. They stand on street corners and watch the city buses go by. They long for a major fire or some other form of intriguing entertainment "to liven up this town". Their lives seem purposeless and aimless. They live one day at a time ... as we all should ... but they thrive on the memories of yesterday rather than the plans for "tomorrow".

Our lives must be forward looking. We need to have a sense of planning to our lives. I read of this retired widow recently who seemed to have lost her sense of living. Her husband had been gone for several years, her children lived clear across the country, and she loved to live in the memories of the past. She had surrounded herself with pictures of her children and husband and managed to live through each day without too much fanfare.

One fine day she decided to snap out of her self-centredness. "That's enough!" she said. She looked for a new purpose in her life. She had some money in the bank and decided to convert an old home into an apartment building for widows. It would give her companionship, she thought, and it would also provide a sense of community living for others her age.

So she set to work, planning the complex, inviting ideas from friends and neighbours. The entire venture kept her busy for two years. She suddenly had a lot of "tomorrows" to look forward to.

Christ spoke also of a "tomorrow". It was in connection with His leaving this earth. Our future in Christ is an eternity of "tomorrows". In our spiritual life we have a purpose to live and to long for tomorrow. That should also carry over into our personal lives. God allows us to plan and to hope and to dream dreams. We also have that freedom in Christ.

Tomorrow is a whole new day, untouched by our sinful hands. Let us plan something for tomorrow. Perhaps sickness will not allow it to happen ... perhaps death, but we always have to be ready for that.

Keith Knight

by Keith Knight

NewsViews

Newspapers create news

NEW York — New York City's daily newspapers resumed publication recently after a three-month-long strike ended. The Daily News resumed publication by printing a 176-page edition on a usual press run of two million, the largest circulation in the United States.

The Times, with a circulation of around 900,000, also hit the streets. Its front page looked much like any other day's with the usual dosage of stories on U.S. elections, riots in Iran, and border clashes between China and Vietnam.

But the significant part of the story is this: just what do the people in a city the size of New York do without a newspaper for three months. Well, they grew to rely heavily on radio and television at first, but that can't do as thorough a job of news reporting as the print medium can. The people, therefore, had little to talk about. Very little appeared to be happening in their city. Radio and television commentators, who usually relied on the in-depth newspaper reporting, had little to say.

It almost seems as though newspapers create news. Well, that is indeed true. Newspaper reporters dig into little incidents and often convert the hidden truth into a page one story. The classic example of "creating news" was the Washington Post's persistence in the Watergate affair, a story which would have gone unnoticed and which would have left a lot of lives unblemished.

The 89-day strike against the New York dailies has proven that, without newspapers, less happens. A community tends to become boring and dry without controversy.

Newspapers, or perhaps more broadly, the print medium, has become the foundation upon which society builds discussion and dialogue. We have a natural curiosity to know what is happening around us.

Could we do without our daily newspaper for three months? For that matter, could we do without our church bulletin for three months? Newspapers or bulletins or newsletters or magazines — they keep a constituency together.

Calvinist Contact
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St.Catharines, Ont. L2R 4L3
Phone [416] 682-5614

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General Manager — Harry deVries

Accounting — Anje Buma
Advertising — Helen VanOostveen
Circulation — Jenny Tigchelaar
Layout — Anna de Vries
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Editorial Council
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I Parleviet, Rev. John Drost.

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Dateline:The World

by Rev. Johan D. Tangelder

Preparations for death are made at 60

Western tourists in the Philippines often visit a Chinese cemetery. A cemetery as a tourist attraction? Yes! The grounds are well kept. Some vaults look like miniature model homes, complete with furniture. The architecture of some of the structures on grave sites is just splendid. More money is often spent on the dead than on the living. Non-Christian Chinese safeguard life by making rich provisions for their deceased relatives.

The Chinese form a sizeable part of the Philippine population. After having lived here for centuries, they still keep many of their customs and beliefs. In many homes, where secularism has destroyed the ancient worship of the Chinese gods, ancestral worship is still practiced.

Ancestral worship influences the ways of the living. The dead must be pacified lest the living become harmed. If the deceased is properly looked after and provided for by the living, he will reside in three places — one part will ascend to heaven, one part will remain in the grave to receive the sacrifices, and the third will reside with the spirit of the ancestral shrine placed either in the house or in the temple.

Ancestral worship is based on the merit system. Merit is gained for the deceased through what is done for him by his living family members.

The Chinese believe that life in the hereafter world parallels the life on earth, i.e., they still live in the same way as we do, and have all the same needs. The living, therefore, must take care of the needs of the deceased. If they don't do so, the deceased will be in want. "To prevent this, silver paper, a pillow of paper money, a mirror, five cereals, jewelry, are placed in the coffin. Food is offered continually for the deceased to eat, wine is poured to quench his thirst, paper images of houses, servants, cars, etc. are made and burnt. All his clothing and possessions are burnt too. This act of burning indicates that it is now in the possession of the deceased.

Preparations for the funeral begin when the parent reaches his 60th birthday. On that ominous day, the coffin is bought and the gravesite obtained. In ancient China, elderly Chinese had a coffin in their home. This was their comfort. They wanted to be well looked after at death.

A Chinese cemetery may be an interesting tourist attraction, but it does tell the story of the non-Christian's fear for the mysterious fact of death. Pagan religions try to ward off evil and safeguard life by many rituals and sacral ceremonies.

When I visited a Chinese cemetery, I though about all who are living in spiritual darkness, who seek comfort in ancestor worship, and who are without the gospel and without hope.

We all know that life has no rhythm. It is full of the unexpected. Sometimes the very young are snatched away at the commencement of life; they will never have the chance to taste life. Others may have life drastically cut off at a later stage. Life is not a smooth flowing river. Death does come and destroys the inner circle of friends and family. At death, everything falls away, including social and racial distinctions. The poor must die, but so do the rich and powerful. In a small town in Germany, there is a picture of four skulls side by side, with under them the words: "Which was the fool, which the wise man? Which the beggar, which the emperor?" Death is the leveller of all men.

Occasionally, I have talked with some friends about death. And I have been told, "I don't want to discuss it." We seem to think — others die, but we will be the exception. Whether it is gloomy or not, death is a fact to be faced. You cannot think or wish it away.

When I speak about death, I am not morbid. What is so gloomy about death as a Christ-believer? Because Christ has overcome our enemy death, we can live! Life is not a mockery. What we do today has eternal value. Martin Luther said that only He who inflicts and permits the wound of death can heal it. No other. In the risen and ascended Christ — we can have hope. We are the companions of the Lord, journeying towards the new Jerusalem. Paul Gerhardt expressed this hope in his resurrection hymn:

I cling and cling forever,
To Christ, my Lord and Head;
There's nothing that can sever
Us on the paths we tread.
Yea though through death He go,
Through world, through sin and woe,
Though He may walk through hell,
I'm His companion still.

The words of the apostle Paul cannot be excelled: "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which liveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abound in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:55-58).

The King's College — programs of study

by Gerry Ebbers

Mr. Ebbers is the King's College director of student affairs.

The logistics of establishing a college, the hiring of faculty, the recruitment of students, the construction of facilities — all these complex tasks appear simple when compared to the most difficult task; i.e., the construction and implementation of a Christian curriculum.

From the start, all those involved with The King's College have been vitally concerned with this issue. There are many academically excellent universities in Canada. But unless King's has something distinctively Christian to offer in the area of higher education, there is no reason for its existence. This problem is not, however, unique to King's. The same problem has been discussed and will continue to be discussed by our Christian schools all across the country. And here, The King's College benefits — it can draw on the expertise in Christian schools for answers to this problem, and it can build on the experiences many of our students will have had by attending Christian schools.

What then will be the distinctive characteristics of the curriculum at King's? First and foremost the curriculum must present a world-and-life view which shows how the redemptive work of Christ reclaims every area of academics for the Kingdom. That is, the curriculum will have an entirely different foundation for studying each subject and a different goal in mind. That goal will be to take what is learned in studying each subject and apply it to the world around so that in whatever he does a student may witness for Christ and advance the Kingdom. The specifics of how this will be done in each subject are too complex to be discussed here, but will form the content of future articles.

A second important characteristic of the program at King's will be its integrated, wholistic perspective. Normally when a student reaches university he begins to specialize in his chosen field. Although this is necessary because of the specialized world we live in, the unfortunate result is that one often receives a fractured view of the world, of a world which really is an integrated creation. To achieve this integrated view, students will be required to take courses which will illustrate this integratedness.

In addition, faculty members will, through continuous discussion, be informed of the curriculum of each other's class so that they can make cross-references within their own class. The goal is to enable students to intelligently discuss all issues confronting them in society and not just those in their own field. To give one example: the "new genetics" will continue to amaze us with new developments in the next years. If a student studies to be an engineer, he must also be able to Christianly address the issue of cloning.

Programs of study

The distinct advantage for a student attending King's is that his selection of courses is very great because he can take courses concurrently at the University of Alberta. Initially King's will offer what is referred to as "core" courses and allow students to take more specialized courses at the U of A. Because of the specialization required in all professions today, as students progress through their degree program they may have to take more courses at the U of A. Some students will even have to complete their degree program there.

Initially, however, first-year students at King's will be able to take all or most of their courses in the following degree programs: Bachelor of Arts (general, special, pre-seminary), Bachelor of Music (church music), Bachelor of Science (general, special), and Bachelor of Education. The first-year requirements for all these programs except the B.Mus. are similar. (The B.Mus. degree will be discussed in a separate article.) All students are required to take a first-year (i.e., 200 level) English course, a philosophy course, a half course in Biblical Studies, and a half course in Interdisciplinary Perspectives.

Normally a student takes five full courses each year at university. Students at King's will be encouraged to take six full courses because there is some question as to whether or not credit will be granted for the Perspectives and Biblical Studies courses.

In addition to the required courses noted above, each student will choose another three full courses to complete his program. B.A. students will include a science course and two arts courses in their program. B.Sc. students will need two science courses and an arts option. And B.Ed. students are required to take an educational psychology course and two courses in their area(s) of specialization.

Many students who go to university are unsure of what field they wish to enter so are interested in designing their own program. This is also true for students who do not intend to study for a degree but simply want the experience of one or two years at university to broaden their educational background. These students can make up a program by choosing courses from the following subjects which will be taught the first year at King's: Biblical studies, biology, economics, English, history, music, philosophy, psychology, and sociology.

Other students may be required to take one or more pre-professional years at university before they can get into their professional program (e.g., law, medicine). These students can take all or some of their first-year courses at King's depending on the requirements for their program.

The courses mentioned thus far are all first-year courses. Second-year courses will be added for the 1980-81 university year, the second year King's will be in operation. A decision whether or not to add third- and fourth-year courses when the third and fourth year of the College is in operation has yet to be made. Determining factors will be student interest and enrolment. In addition the Board wants to ensure that the College does not grow so fast that it must hire less qualified staff o. increase its course offerings at the expense of its visions of an integrated, Christian curriculum.

The time to opening day comes quickly closer. The faculty is already working on their course material. In the spring they will meet at King's for a week-long meeting, and on July 1, 1979, they will begin full-time work in preparation for the first day of classes.

Islam outreach urged

Dear Sir:

I would like to extend my support at this time to Rev. Tangelder's article re: Islam vs. Christianity.

A former employer, for instance, who operated a sign and decal company in Metro Toronto, was also a prominent Muslim leader, with his own printing press. (I was principally an artist here designing custom decals, etc.) A few times in the two years I worked there he was printing propaganda related to his Islamic activities such as tickets for newcomers to the faith — a "Glimpse into Islam", or fund-raising tickets for building funds (a centre of culture of sorts), etc. Fortunately most of the art was done outside for this.

Fellow Christians, let us be alert! Our enemy lurks at the door! As the Church plans its evangelism activities for the winter and next year, consider Christian evangelism to the Muslim community. There will be resistance of course. Muslims converted to Christ will face possible rejection from their loved ones.

Or, support Rev. Bassam Madany's radio Arabic broadcast "Saatu'l Islah" through the offices of the Back to God Hour. Remember also in your prayers the Lebanese Christians who are engaged in a battle against their enemies. The State of Israel is already helping the Christians in what should be our concern!

Bob Wierdsma
Willowdale, Ont.

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Artist's view of Bethel Church

Bethel, House of God, dedicated in Burlington

That's the name of our new church, formerly known as the Aldershot Christian Reformed Church in Burlington, Ont. Situated at the corner of Highway 5 and Kerns Road in Burlington, the intriguing structure is a new landmark in this rural surrounding.

The dedication was a celebration and took place on September 21st, shared with friends from classis Hamilton and neighbouring churches and delegates from the Burlington/Waterdown communities.

Pastor Groen expressed our thankfulness to God for the wonderful way in which our new church building had been acquired. The beautiful eight acre site was donated by one of our Christian brothers — the building and landscaping was planned and made a reality by many dedicated and knowledgeable members of our congregation. Much time, money, but above all love, were glady "donated" to make our prayers come true. God's guiding Hand has been evident in a marvellous way.

In the dedication address to the congregation by our pastor we were reminded that "Bethel" is not in the first place a House built with bricks and cement and lumber, but a House where God dwells in the hearts of His people and that people, redeemed by the blood of Jesus, are the real "House of God." After the dedication we held an open house so that everyone could admire the beautiful structure and functional annexes we now occupy.

By means of this little write-up we desire all readers to rejoice with us in this milestone in our church history and to bless the name of the Lord with us. Aldershot Christian Reformed Church came together for worship for the first time in May of 1969.

In September of 1970 we started to worship in the Aldershot Presbyterian church, where we shared the facilities with our Presbyterian brothers and sisters for the next 8 years in good harmony.

Within 10 years of our inception as a congregation we have been blessed with our new church, which has a seating capacity for 425. A fellowship hall, which can be used later as an overflow can hold an extra 140. The building has all the facilities required in an active "church family" where we can also invite guests from the neighbouring area. Indeed, the Lord has been good to us and we praise His name for it.

Mr. A. Klein
Burlington, Ont.

Belleville Maranatha celebrated its 25th anniversary

Saturday evening, September 30th, was a night that hundreds of people will remember for many years. We had come together to celebrate the fact that Maranatha Church had reached the milestone of being an organized congregation for twenty-five years. What a joy it was to see among the guests every one of our former ministers with their wives.

Through the voice of the Calvinettes, Mrs. Ada Roeper recalled for us the early beginnings of our immigrant church.

Was there a wistfulness among some of us that dreamed of a chance to step backwards in time? Maybe it was a sense of such that inspired the Young People of Maranatha to allow our former pastors and our present one, along with a few non-youths of the congregation, to imagine themselves as children again, acting out a caricature of their childhood story-book hero, Robin Hood.

Less physically threatening, we were given the chance to relive the past 25 years with pictures that became available with the anniversary booklet sale during intermission.

They were all here this evening — all those ministers and their wives that had consecutively left their portraits behind on the walls of the consistory room. When Mr. Frank Bouma our master of ceremonies, called them to the platform — Rev. and Mrs. Wit, Rev. and Mrs. Jonker, Rev. and Mrs. Dresselhuis, Rev. and Mrs. Ringnalda, Rev. and Mrs. Gritter, Rev. and Mrs. Katerberg as well as Pastor and Mrs. Getkate — it wasn't surprising that he was reminded of the row of presidents in the wax museum at Disneyland. We were glad this line-up was very much alive and was able to be here to share our memories, not just to be them.

On Sunday afternoon, October 1, Rev. Jonker led us through the history of Israel as recounted in Psalm 78. As it was the Lord who did great things for Israel so it was He who brought us as far as 1978. Rev. Jonker's theme, "Remember the Lord!" evoked from all those worshipping in the halls of Tabernacle United Church a litany of praise and thanksgiving, led by Mrs. Margaret Riemersma.

To what purpose have we lived here these past twenty-five-plus years? Somewhere in my memory I hear my mother's voice saying, "The Lord had a special reason for bringing us here". She said a lot more to reinforce that statement, but through the visible reality of the years I've often wondered whether we've warped the Lord's purpose to accommodate our town. Were we simply brought here to keep our doctrines unsullied by the heresies of Holland's theologians? Were we brought here simply to solidify a Dutch culture among ourselves? Are our Christian schools only just another attempt to hide away from the world? Or did the Lord bring us here to become rich and richer, or, as we like to think, end the European class system?

In the Sunday morning worship service Pastor Getkate held out to us the words of Jesus from John 14:12-17. We have been placed within our community with a mandate to "Reach Out" and bring to the King's table all we can find on "The highways and byways" of our city. We have no right to plead impotence, for Jesus promised "Another Comforter" — the Spirit of Power — the same power John Doornbos, in his beautiful tenor voice, reminded us of on Saturday evening, when he sang, "There's power in the Blood of the Lamb".

In the short communion service, presided over by Rev. Dresselhuis, at the end of the morning service the words of Jesus, "Lo, I am with you always" came to my mind. The task of living an uncompromising, Christian life in modern society seems to be a hopeless endeavour at times, but, with the promise of such power that will enable us to do "greater things than these" all things are possible if we only believe. Or are we perhaps afraid to use the power we've been promised? The Lord, who brought us as far as 1978 is able to lead us beyond.

Mrs. Rennie VanderWal
Belleville, Ont.

News from Trinity CRC, Abbotsford

It is one year since Trinity CRC was organized on October 31, 1977. It has been an eventful year. Our Covenant Triune God has blessed us with many blessings. At birth we numbered 62 families and thirteen individual communicant members. In the course of the year three families have left us. However 19 new families have come to Trinity. One of these families was that of Rev. and Mrs. Richard Stienstra and children who came to us from the second Chr. Ref. Church of Edmonton.

Our pastor was installed as pastor of Trinity on September 7th in a service held in the First Church of Abbotsford, with Rev. Peter Van Egmond chairing the evening's events. Rev. Harry Mennega of Second Church preached the installation sermon entitled, "Ministers of the New Covenant." Rev. W. Geerts of Aggassiz, Elders, Albert Tukker and John Dykstra also took part in the service while Mrs. Ann Bruinsma sang a solo. The service was concluded with the benediction by Rev. Stienstra.

On September the 11th we were again gathered as a congregation in Second Church to welcome our pastor and his family formally.

At present we meet for Sunday worship in the Mennonite Educational Institute, while our other meetings are held in the facilities of the First and Second Churches. Land has been purchased for our own building site, thanks in part to the generosity of our mother churches,and builders are busy constructing our own facilities of which hopefully the first stage will be completed by Christmas.

We are thankful to our heavenly Father that we can depend on Him to build His Church and that we can be a small part of it. We are also thankful to our mother churches for the wonderful cooperation we have received from them. Our thanks also to the ministers of Classis B.C. for providing pulpit supply during our vacancy.

As we are about to enter our second year as a congregation, we look forward with anticipation of what the Lord will do in our midst.

H. Jansen, clerk
Abbotsford, B.C.

Rev. Verhulst begins new ministry

The weekend of September 29th was a memorable one in the history of the Christian Reformed Churches in Calgary and indeed of all the churches of Classis Alberta South. Rev. Ken Verhulst, who came from the Lighthouse, Toronto's Inner City Ministry, was installed as Home Missionary to work among the ever growing communities of N.E. Calgary.

Rev. Henry Wildeboer, Secretary of the classical Home Missions Committee based his installation sermon on Acts 2:42: "They devoted themselves to the apostle's teachings and fellowship, to the breaking of bread and the prayers." Addressing himself to the members living in N.E. Calgary, he said it was his prayer that many would catch the vision of forming a fellowship of a praying and caring community.

Emmanuel Mixed Choir expressed our gratitude to God by singing very fittingly "Praise God in his Holiness," and "Grant Us Thy Light." Warm words of welcome were addressed to brother Ken, his wife Kathy and their children by delegates of neighbouring churches. Several members of the Nobleford church, Rev. Verhulst's previous charge between 1966-71 were spotted at the fellowship after the service.

The next Sunday Rev. Joosse of the calling (Emmanuel) Church took great encouragement for the ministry of N.E. Calgary from what was related to us in Acts 11:19-30: "In Antioch the Gospel was also proclaimed by some men from Cyprus and Cyrene to the Greeks, not only to the Jews. And the hand of the Lord was with them, and a great number that believed turned to the Lord."

During the evening service Rev. Verhulst spoke his inaugural sermon entitled: "For the Peace of the City" (Jer. 29:7): "But seek the welfare of the city where I have put you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare." "We may and must recognize," he said, "that the city is secular. Right in this city we are called to seek the welfare — the shalom, the peace, the wholeness of the city. Like those to whom Jeremiah addressed his letter, those who were in Babylon, we are called to pray for the city, that it may be healed from its brokenness."

He charged all those present of the Chr. Ref. Churches to pray for N.E. Calgary, for him, his wife, and for all his partners in this ministry.

Calgary may call itself priviledged to have received another ministry of God's Word and Spirit. May our prayers for it be many and persistent.

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Fall meeting of Classis Alberta North

Classis Alberta North met for the 70th time in its history on October 3, 4, 1978. It was a happy occasion because we have seen so many blessings.

The highlite of the meeting was the examination of the candidates Baker and Van Der Woude. Candidate Ken Baker accepted the call to the newly formed Ebenezer Christian Reformed Church of Leduc (20 miles south of Edmonton) and candidate Eelco Van Der Woude accepted the call to the congregations of Edson and Peers. Both men gave a good account of themselves and Classis could happily admit both brothers to the ministry of the Word and Sacraments in the Christian Reformed Church.

Blessings were also apparent in the fact that the vacancies in churches were quickly filled. The vacancy at Second Church, Edmonton was filled by Rev. J. Kits of Surrey, B.C. Third Church, Edmonton changed the status of her pastor, Dr. S. De Waal, to that of associate pastor. This was due to the fact that Dr. De Waal had accepted the presidency of our newly formed King's College. Rev. R. De Moor of Edson-Peers will become the new pastor at Third.

Another very positive note was the report of our CRWRC representative, Mr. John Ellen. He happily reported that the government of the province of Alberta had matched the donations of the Alberta churches to CRWRC at a rate of 150% by the said government, so that for every dollar we gave, the provincial government gave $1.50. May the Lord add His blessings so that the poor, disaster-stricken and those in need of counsel both at home and abroad may experience Christian mercy.

Classis also set the wheels in motion so that the observance of the guidelines of the Synodical Task Force on World Hunger may be as meaningful as possible for the churches of classis.

Dr. De Waal presented a progress report on the King's College. He mentioned that staff recruitment is now completed for the time being. We are thankful that he could present a very positive report. The only matter yet to be settled is the matter of location. Target date for the opening of King's College is the fall of 1979.

Many other reports were heard and received with gladness because through all that we heard and did we could feel that the Lord is, indeed, still very busy with the establishing of His kingdom.

Rev. Henry Jonker, stated clerk
Classis Alberta North

Classis Huron met in fall session

On Wednesday, Sept. 20, the delegates of Classis Huron met in Clinton, Ont. This was the first Classis meeting held since the organization of the Kincardine Chr. Ref. Church. We welcomed these delegates to their first Classis meeting. Revs. Cooper and Peters of Acton and Collingwood, respectively, were also welcomed to their first meeting in Classis Huron. Classis now consists of 17 churches, Goderich, Waterloo, and Kincardine being added in the last year. We thank the Lord that the Reformed witness is continuing to go forth in more towns throughout Western Ontario. At present classis has three vacancies. This is an improvement over the spring when there were seven vacancies. Rev. John Cooper accepted a call to Acton, Candidate H. Bout to Cambridge, Rev. D. Velthuizen to Drayton, and Candidate D. Gritter to Owen Sound. May the three remaining churches soon be filled with men who desire to minister to the needs of God's people in Western Ontario.

The highlight of our meeting was the examination of Candidate Harry Bout, pastor-elect of Cambridge CRC. In the presence of the synodical deputies from Classis Chatham, Toronto, and Quinte the Candidate gave a good account of the hope that is within him. Classis was unanimous in admitting him to the ministry of the Word and Sacraments of the Chr. Ref. Church. We pray that God will richly bless him in the ministry.

Just before lunch we had the opportunity to hear one of our prison chaplains, Rev. John De Vries of the Canadian Penitentiary Service, St. Vincent de Paul, Laval, PQ. He laid before us the challenge that lay people should make contact with inmates so that the inmates would have some contact with outside. Our CRWRC delegates, Henry Excel, reported on the booklet, "And He had Compassion On Them". It was decided that at the next classis meeting the Diaconal Conference, in co-operation with the host church, would organize a hunger meal for the delegates.

The mission work that is being done in Vanastra, which is near Clinton, was again discussed at this meeting. For the past year and a half the Classis Home Missions Committee was the supervising body. This though was not always practical. A committee was appointed to re-establish the Clinton consistory as the supervising body of Vanastra. There certainly is a need to be filled in Vanastra. But it can only be filled as the Church works and prays together for this mission outreach. Rev. C. Bishop, our chairman for the day, closed in prayer. May our Lord be with us as we work out the decisions of this Classis meeting.

B. Bernard Bakker, Stated clerk
Classis Huron

Ordination at Tillsonburg

The Tillsonburg Christian Reformed Church installed its first pastor, Rev. C. Pool, on October 25, 1978.

The service was held at St. Andrew's Presbyterian Church, and was led by Rev. W. Renkema, pastor of the Aylmer Chr. Ref. Church and counsellor of the Tillsonburg congregation.

Rev. W. Veenstra, pastor of the Ingersoll church brought an inspirational message entitled "A Triumphant Ministry" in which he left no doubt as to the task of ministers in churches. They are called to preach the true gospel of Christ so that the lives of the people in the congregation may reflect this love of Christ each day of the week.

Rev. Paul Brink, from the Terra Haute, Indiana Chr. Ref. Church led the service of ordination. He spoke briefly of the time he and Rev. Pool spent together in ministry in Terra Haute, and encouraged him to take hold of the shaft of the sword in his duties as an ordained minister.

Guests from the neighbouring churches offered congratulatory remarks, and Rev. Jarvis, pastor of St. Andrew's Presbyterian Church and representative from the Tillsonburg Ministerial Association, extended greetings.

The Tillsonburg Christian Reformed Church was organized on November 30, 1977 with a membership of 24 families and has now grown to 34 families. Services are held at St. Andrew's Presbyterian Church at 9:00 a.m. and 2:30 p.m. Many aspects of church life are programmed, including: Bible study groups, Young Couple's Club, Young People's Society, Ladies Bible Hour, Evangelism and Sunday School programs and choir.

We are thankful for this past year in our church life, and look forward to many years, in the service of our Lord and Saviour, Jesus Christ.

Jake Van Gurp
Tillsonburg, Ont.

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Rev. Dirk Velthuizen, Box 48, Drayton, Ont. N0G 1P0

Mailing address
Toronto (Woodbridge), CRC, Box 158, Woodbridge, Ont. L4L 1B7

Leave of absence
Rev. James Van der Schaaf is continuing his leave of absence as chaplain-resident at the Fort Logan Mental Health Center, Denver, Colorado, until August, 1979.

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Artist on King Street

"...I'm constrained to paint out of thankfulness. Art to me is never an obligation."

by Dave T. Steen

There is Toronto's King Street. A macadam paradox with stockbrokers in rich, conservative suits only blocks west of the hostels filled with down-and-outers dressed in Salvation Army hand-outs. A place where musty, old shops stand close to the self-weathering steel office towers. A street of fierce coloured houses where recent immigrants live near the rutted aluminum of a 60-storey office building.

Roast beef at the King Edward Hotel contrasted against the spicy odour of Indian curry. Fashionable ladies. Ladies in wheel chairs. Children on the way to a Christian School, a funeral procession leaving Little Trinity Church. Life. Death. The beautiful. The ugly. King Street, an East-West ribbon of life sliced through the city.

And somewhere in the middle of that contrast is the Art Workshop and Studio, the place where Matth Cupido does his art. The studio, an old loft in an even older warehouse has been restored by Cupido. Out front, in the studio showroom, hang scores of paintings, prints, and watercolors. Behind the wall covered with burlap sits his workshop full of tables, hand printing presses and, of course, an easel. They seem to be little stations where he works doing various art forms such as woodcuts from which he prints reproductions, his watercolours, oil paintings and even hand-made puppets. Plants hang everywhere and while the furniture is old, it somehow seems to belong in the warm setting.

In some respects the workshop and studio could not house any professional artist, but Matth Cupido. He is a very unusual artist, indeed. When asked about why he paints, he said, "I respond to the fact that Christ died and rose again. It brings a sense of restoration to my art so I'm constrained to paint out of thankfulness. Art to me is never an obligation."

On that street then, of strong contrasts, where other artist's studios dot the lofts above King Street, Matth Cupido paints his pictures and does his work out of a very strong Christian committment. When asked about this in terms of what he does, Matth said the following: "Just because I'm an artist doesn't make me any different than other people. A carpenter builds houses and he has a sense of composition, a sense of craft. A lot of my friends are skilled workers and they do their work to God's glory. Or farmers, business people, housewives ... name it."

But being an artist has a special talent about it. Matth Cupido was born in 1939 in Dordrecht, Holland. By the time he was five years old he was drawing pictures on cigarette boxes which he hung on the wall for his family and relatives to admire after church. Often they would give him a penny for his drawings. In 1955, he emigrated with his family to Edmonton. For the next few years he would attend high school and wander down the banks of the North Saskatchewan River with his sketch pad. "By the time I was 15, my career was set," he told me. After a time as a baker, he worked in commercial art in Calgary. By now he had a wife, Willie, and in 1966 they decided to take a major step to let Matth do his fine art on a full-time basis.

His first studio was in Victoria, B.C. Five years later they moved to Vancouver where he continued to paint. During that time he did a boom sign 50 feet high and an immense 2300 square foot mural (that took six months). Matth also became involved in Pulse, an interchurch community project, that allowed Christian people a way to express themselves in social projects and in their art. He did design work for Credo, artwork for several books and continued his work as an artist.

In 1973, he moved to Toronto where he still resides. He began his work at Patmos and was closely associated with that Christian artistic community last year. By then, he had decided to form his own studio, but continues a very intimate contact with other Christian artists in the city.

Over the years, he has had 36 one-man shows in diverse places as Chicago, St. Catharies, Amsterdam, Utrecht, Edmonton, Grand Rapids, Vancouver, Victoria, Hamilton and Toronto. His pieces have been shown in Montreal and Spain. He has been interviewed about his work on the Dutch television station, the B.B.C. in London, CITY TV in Toronto, and scores of cable channels. Along with all of this he has taught art to hundreds of young people, is an elder in Toronto's First Christian Reformed Church, and takes an annual art show 'on the road' right across Canada, "to keep in touch with all those people I know." His mini-shows go to places like Smithers, Red Deer, Prince George, Chatham, Peterborough and many smaller places in between.

What does all this mean? Matth Cupido's credentials are impressive, but there are still those basic questions to be answered. Why do Christian art, and what makes him different?

"Christian art," Cupido claims, "isn't painting biblical themes although I do it. It's my job to do away with the chaos shown in a lot of art, and do my best to show that there's order in the Creation. Slowly on, the order God has in Creation, becomes evident. Maybe one of my paintings might show someone starving and that's not pretty. But that's part of life. My task though is not to let things — or statements just hang there. The next painting on the very same will say something more!"

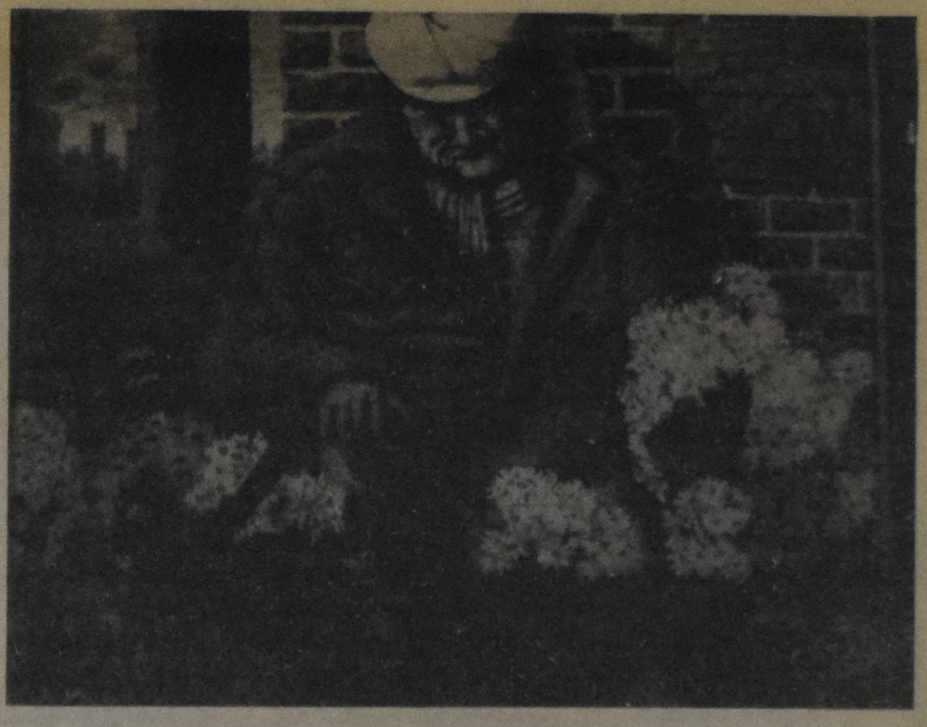
It is this committment to go beyond what many secular artists see, that drives Matth Cupido. His Bible is there in his workshop, and he spends a great deal of time trying to understand Scripture. As he does, Scripture helps him frame many of the ideas he gets for his work and his shows.

"The earth is the Lord's and the fullness thereof..." has become the theme for his latest show, "Landscapes ... A Celebration." The show will run from November 24 through Christmas Day at his third floor studio on 301 King Street East.

Those landscapes are a celebration of different aspects of the Creation such as a riven field, the Rocky Mountains, the Georgia Straits, a pasture, deep forests, water splashing up on the rock at Toronto Island. All these different statements have one common theme that the earth is the Lord's. The moods vary but slowly as one views the 30 or so paintings, that common thread comes through. Certainly not art for arts sake.

Our society has made it difficult to be an artist of any kind. Many writers, painters or poets never get the chance to ever make enough to continue full-time. Matth Cupido has, but not without great financial sacrifice. We are fortunate to have artists who help us see the Creation through new eyes and who take the time to encourage others with talent to follow in the same path.

As Cupido says, "There's such a marvelous order to God's Creation. I'm a fortunate and happy man to discover little things every day." And those little things become big things as Matth Cupido does his work with his paint, brush, pencil and pen three storeys above King Street.



The Inn at Jericho

Black, open eyes, brown, graying hair,
She stood behind the counter where
She reigned supreme. We were quite still,
Looking at postcards, waiting till
Her voice would welcome us and say,
'It's been a hot and humid day,
So glad you stopped.' Her sandy grain,
Her syllables of smoker's chain,
Rose raucously about her face.
She swore and laughed all in a space
Of seconds, as she turned to see
Us standing there quite patiently.
And three-score, friendly wrinkles ran
About her smile, across her tan.
Compelled to smile right back, we shook
Away the twinge of guilt and took
Her proffered warmth. But later on,
Back in the car, when she was gone,
Back on the road and miles away,
The laughing curse echoed in play,
Like windshield-wipers in the rain.
We would not see her face again.

Christine Farenhorst Praamsma

Chatham Christian schools raise $175,000 in addition to meeting budget

The membership of the Calvin Christian School Society of Chatham, Ont. at its annual meeting in October was informed that the Society's income exceeded its 1978 budget by $7,400. In addition the Society raised $175,049. through private donations for its building program, $25,000 more than its goal of $150,000. The membership approved a motion to cancel the planned sale of a piece of property because the additional $25,000 had been raised through the building fund drive.

The financial statement shows the school society received $435,344 towards its operating expenses from membership fees and tuition. Board Chairman Joe Wiersma of Chatham informed the membership that in 1978 the steady growth in membership continued. He said that in the past five years 50 additional members had joined the school society.

The school society, upon recommendation from the board, unanimously approved the 1979 budget in the amount of $482,300, an increase of 12.6% from last year's.

Following the meeting, H. Van Giessen, the Society's treasurer, indicated that even though the 1979 budget increased by 12.6%, there would be no increase in tuition fees. He explained that tuition fees are geared to family income and therefore the 12.6% increase would be offset by the increase in income of the school society's members and through the new members who joined the school society at the beginning of the 78/79 school year.

The board chairman, Joe Wiersma, indicated that the elementary school has an enrollment of 236 students and the secondary school has 152 students in Grades 9 through 12. He said that the enrollment in the elementary school was down 5% from last year and at the high school it was up 9½% from 1978.

The Society set November 15 as the date for the official opening of two new gymnasia.

RBC held conference

Reformed Bible College held its eighth annual conference on "Christian Witness to Muslims" on its campus in Grand Rapids, Mich. on November 11 to 13.

Guest speakers experienced in Muslim culture discussed their methods and told of their lives in witnessing as a Christian in a non-Christian culture. The sessions were scheduled throughout the weekend with conclusion Monday afternoon.

In addition to evangelism lectures, RBC students from Egypt, Ghama, Nigeria, and Turkey made presentations on living in a Muslim society.

During the conference, the Paul Society held its tenth anniversary dinner. This group sponsors broadcasts to Turkey and supports a variety of mission projects.

CADETS

The Calvinist Cadet Corps is designed to minister Christ's love to boys, ages 9-14, from your church and community by providing Christian men with a uniquely designed advancement structure, program and materials.

The Crusader Magazine supplies challenging scripture study and entertainment for the boys while the counselors are provided with corresponding materials which enable them to help boys grow spiritually in the devotional, mental, physical and social areas of their lives.

Calvinettes

Calvinettes reaches girls aged 8-14 in the church family and the community throughout the U.S. and Canada. The Calvinette leaders have opportunities to bring girls into a living relationship with Jesus Christ based on the true interpretation of the Word of God.

Touch Magazine and the Cable provide exciting tools for use in the club setting and stimulation for both girls and their counselors.

YOUNG CALVINIST FEDERATION

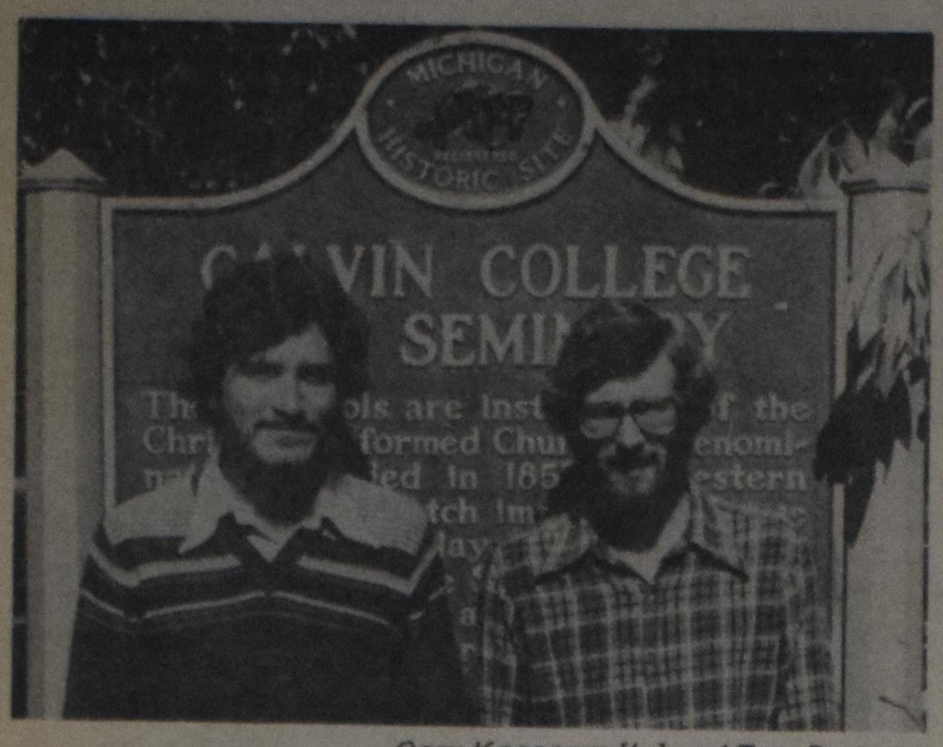
The Young Calvinist Federation is an organization which recognizes the natural desire and need of young people (ages 15- early 20's) to form groups in which to discuss their faith, to enjoy fellowship together, and to grow into a living relationship with Christ through meaningful service.

To assist group, league leaders and members, the Young Calvinist Federation publishes Insight Magazine for Young People, Input Magazine and other resources for leaders. They hold Federation wide annual conventions, Summer Workshops in Ministries, hundreds of training sessions and special events which are all part of the Young Calvinist Federation.

United Calvinist Youth is Three in One.

Under one organizational title these three divisions of United Calvinist Youth serve the church without quota support. We thought you might want to know that.

Students become scholars at Calvin Center



Gary Knoppers [L.] and Tom Postema

GRAND RAPIDS — Two Calvin College seniors are taking part this year in a program that has many earmarks of work at a graduate school, and also exposes them to the controversial issue of public money for private schools. Gary Knoppers and Tom Postema are members of the Calvin Center for Christian Scholarship, and work with four professors — two from Calvin and two from other schools.

This year's topic is "Public Justice and Educational Equity." The scholars are studying the roots of education, the right to educate and to be educated, and the concepts of law and justice as they apply to education. Because North Americans, unlike Europeans, do not have the choice of sending their children to private schools without paying extra money, the Center is concentrating on education in North America.

Knoppers, son of Rev. and Mrs. N.B. Knoppers of Red Deer, Alberta, and Postema, son of Rev. and Mrs. Donald Postema of Ann Arbor, Michigan, are both philosophy majors at Calvin. They are full-time students who receive one semester credit for each semester they are members of the Centre.

"CCCS provides a student with the opportunity for creative Christian research which involves theory and practical application," stated Knoppers. "We have the privilege to use Christian study and research to make a definite statement," Postema added.

The CCCS scholars are working presently at basic issues and theories while discussing revelant current events. "We're trying to keep up with the real work while we figure out its basis," Postema explained.

"For example," said Knoppers, "we have read Greek writers and the American Constitution, plus biographies of the authors of the Constitution, while discussing the Moynihan bill in Congress."

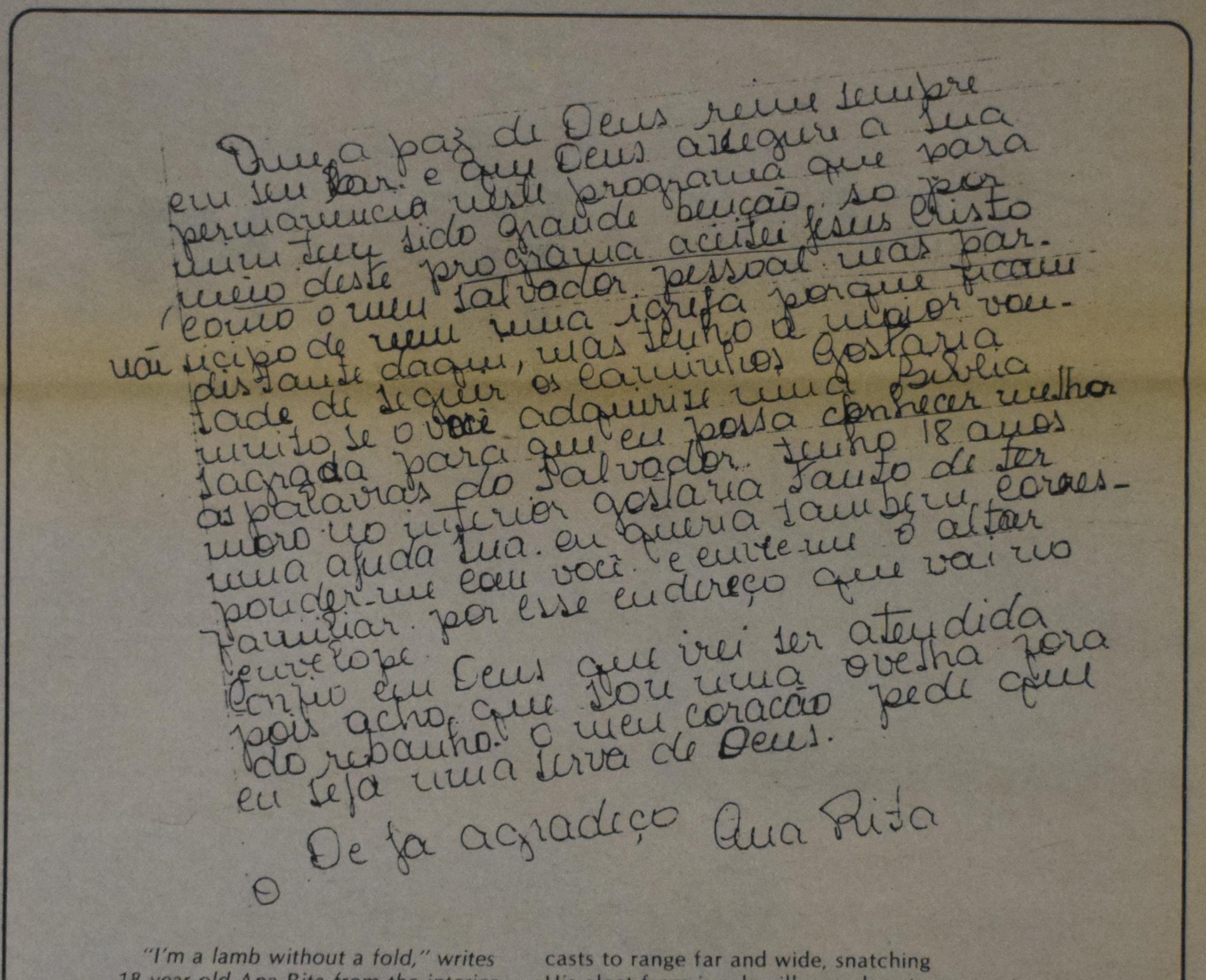
For three and a half hours every Tuesday and Thursday the CCCS members discuss readings and current issues. Whereas the CCCS professors teach only one course per semester and devote their remaining time to their CCCs duties, the student members must attend to homework of their other courses. "The professors tend to get ahead of us," admitted Knoppers. "I knew that CCCS would take more time than a regular class, but it takes considerably more time," he reflected.

Although their official duties began in September, during the summer Postema and Knoppers received a list of books to read in preparation. Those ten to twelve books dealt with education, the Supreme Court's opinions concerning education, and some specific judicial cases involving education.

CCCS is worth a semester credit to the student members, but it can hardly be compared to a regular class. "We have a responsibility to the (CCCS) group instead of to ourselves as in a regular class," explained Postema. Both students emphasized their "commitment to make a contribution to Christian society" as a serious goal and responsibility for themselves as well as the CCCS group.

As the scholars continue research, each one will settle on an area or an issue with the intention of becoming somewhat of an authority on that topic for the group. Knoppers and Postema, as well as the CCCS professors, will write a paper per semester and will complete various minor projects. At the end of the year a book containing the essays and findings of the CCCS scholars will be published.

Project Coordinator at the Center this year is Dr. Gordon Spykman from Calvin's Religion and Theology Department. The other professors are Walfred Peterson, a political scientist from Washington State University; Rockne Mc Carthy, who teaches history at Trinity Christian College; and Donald Oppewal, an education professor at Calvin.



Queria paz de Deus reine sempre
em seu lar. e que Deus abençoe a sua
permanencia nesta programa que para
mim tem sido grande benção, so por
meio deste programa aceitei Jesus Cristo
como o meu Salvador pessoal mas par-
tido de uma igreja porque ficam
distante daqui, mas tenho a maior von-
tade de saber os caminhos. Gostaria
muito se o voce adquirir uma Biblia
sagrada para que eu possa conhecer melhor
as palavras do Salvador. Tenho 18 anos
moro no interior gostaria muito de ter
uma ajuda sua. eu queria tambem corres-
ponder-me com voce e entre-mi o altar
familiar por esse endereço que vai no
envelope
Conto com Deus que vou ser atendida
pois acho que sou uma ovelha fora
do rebanho. o meu coracão pede que
eu seja uma serva de Deus.

De fa agradeço Ana Rita

"I'm a lamb without a fold," writes 18 year old Ana Rita from the interior of Brazil. "It was through your (Portuguese language) program that I accepted Jesus Christ as my personal savior. I am not a member of any church, for all the churches are far away from here, but I would like to follow the Path."

The above letter, so simple and so eloquent, arrived in the office of our Portuguese language minister, Rev. Wilson C. Ferreira, several months ago. It wrung our hearts because it made us realize again that many of our listeners will never experience the joys of Christian fellowship. For them, our Back to God Hour ministries are the only Christian contact they will ever have.

But we rejoice, also. The Good Shepherd is using your radio broadcasts to range far and wide, snatching His elect from jungle villages, desert camps and teeming cities. His Word is not bound.

Young Ana Rita asked Rev. Ferreira for a Bible. He sent it. He also sent her letters and publications. Although she may not have a local church, she does have a Shepherd, and fellow believers who care deeply about her.

THE BACK TO GOD HOUR

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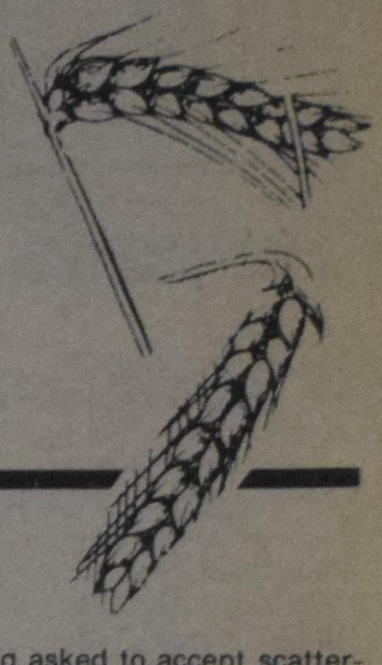
Broadcasting the message of Christ . . . to the whole world.

AGRICULTURE



The holes in the food strategy

by Elbert van Donkersgoed

Elbert van Donkersgoed made these comments as spokesman for the Christian Farmers Federations of Alberta and Ontario during the final plenary session at the National Food Strategy Conference, Ottawa, February 22 and 23, 1978.

My concerns are the nature of those things that we have omitted in our discussions here. We have come to discuss a strategy for food; we have discussed six areas of concern but have omitted several key items. I do not thereby wish to criticize the Conference as such, because I recognize that the organizers had to adopt some structure in order to get something done. But, in so doing, I suggest that three major issues have been overlooked.

The first of these is the basic question of our food land base. We have given very little consideration to the nature, the quality, or the continued preservation of our food land base as a necessary resource that guarantees our ability as a nation to produce food. If we are to have a food strategy that is effective, it will have to include a commitment to preserve our food land base to maintain it in quality and quantity.

Secondly, a food strategy must not deal just with questions about whether or not our enterprises are paid well. We must also deal with the issue of what kind of enterprises are to be involved in our food chain as a whole. Do we want public enterprise or private enterprise? Do we want co-operative enterprise or family farm enterprise?

I represent an organization of family farmers. The family farm is crucial to me. Various policies within a national food strategy can have tremendous detrimental effects to the on-going role of the family farm in food production. Any food strategy has to have a commitment to what kind of enterprises we want in the total system. Perhaps the reflection that has taken place on this issue has been somewhat confused. I feel we have had too little reflection on this question.

We have heard a number of comments about the market economy these past two days. For us to argue that we have a market economy at this point in history is to stick our heads in the sand. We haven't got one. We have a mixed economy. Our philosophy may be that we want a market economy. But let's at least recognize as fact that what we've got today is a mixed one. It is very important for us when planning a strategy to examine the nature and the kind of enterprises that we promote to society.

My third concern is the morale of the people that we have in our enterprises. I came here assuming that we were all in favour of a fair return for all those who participate in the food industry. That has been one of my assumptions while participating in the discussion, and I understood that we were looking for a strategy to work towards that end.

But a fundamental concern has been overlooked in the material and the discussions so far. People not only need to have a fair return for their work and their effort, they also need to feel that they are wanted. It is a question of morale. Any employer recognizes that the morale of his staff is crucial to the kind of operation that he is able to maintain. We, too, as a total food enterprise, have to be concerned about the morale of our people.

My concern results directly from the comments made by one of the representatives of the consumers association when they declined to support agriculture's need and especially the primary food producers' need for import controls as one of the key stabilizing tools for our industry. It is good to be wanted; today many in rural Canada are wondering if we really are wanted. We wonder if we would be appreciated more if we stepped aside and allowed our urban-consumer society to pick their product somewhere else, like south of the border.

> "... any food strategy also has to reflect in some way how you are going to develop a real feeling of being wanted among the producers of the country."

It is disturbing. We are given the opportunity to send our products off to the urban-consumer society but we are really not sure if we are wanted there. On the other hand, when it comes to things that urban-consumer society wants; we are given no real choice. Let me name as an example such things as hydro power corridors that we are being asked to accept scattered all over our farms.

Let me suggest the oil pipelines they want to be dug across our farms. Let me suggest the land that urban-consumer society needs to flood for reservoirs so they can flush out their sewage systems. Let me suggest the fact that they want the trucks to haul in the food, but they also want the trucks to haul the garbage back out into our rural part of the country. I could go on to many more significant items that paint a picture of 'yes' you are welcome to send your stuff in, but we are not sure if we really want it.

Ladies and gentlemen, I suggest that any food strategy also has to reflect in some way how you are going to develop a real feeling of being wanted among the producers of the country.

Towards a just food policy for Canada

by Elbert van Donkersgoed

Food is a bargain for us. Our food prices are the second-lowest, perhaps even the lowest in the world. Compared to our incomes, food has become a minor expense — one for which few consumers budget.

Our statisticians tell us that we spend 18% of our incomes on food. Compare that to others in this world.

Most Europeans spend 25% or more. Italians spend over 40%. The millions in Asia and Africa spend 50 to 90% of their incomes on food.

What has made this possible? What is it about the North American food policy that has made of us a nation of thoughtless consumers? No one policy, but a combination of many, has brought this about.

First, we feed ourselves first — then export. Canada's food policy guarantees bread on your and my table. By regulation the price our bakeries pay for the wheat that goes into bread has been fixed since 1973. Even when world prices for wheat soared over $5.00 per bushel our millers could buy all they wanted for domestice use at $3.25. The hungry of the Third World paid us the $5.25 and $5.50 that the world market could bear.

Second, we encourage our family farms. In Canada our government has actively supported family enterprises in food production. Our Farm Credit Corporation provides loans at subsidized interest rates to family-sized operation. Canadian marketing boards limit the size of the market that any one enterprise can control. The transfer of a farm from father to son in Canada is exempt from Capital Gains Tax.

Third, we have our farmers control the food land. Agriculture's most basic resources are its food land and its people. We follow social policies which guarantee that these resources stay together. In Ontario 77% of the food land is farmed by the owners — the farmers themselves. In comparison, consider the fact that Gulf and Western Corporation, a U.S. based agribusiness giant controls about 50% of the best land in the Dominican Republic for its expert oriented sugar enterprises.

A number of provinces in Canada have legislation limiting the ability of foreigners and even Canadians in other provinces to buy land. Saskatchewan runs a land bank that helps get potential family farmers and food land together.

Fourth, we protect our production from foreign surpluses. For years our statesmen have been lauding the value and importance of free trade in the world economy; but, in fact, we have followed very protective policies for our agricultural production enterprises. We put tariffs on produce coming from other countries when our own farmers are producing that particular commodity. We set high quality or packaging standards that make it difficult for others to ship food into Canada.

We set quotas on imports whenever we suspect that unusual amounts may be imported. In some commodities (eggs and milk to be specific) we have set up a program of national planned production. Imports are allowed only on the basis of a public policy decision.

Fifth, we support the exporting effort of our farmers. In most food items which we can produce in Canada, we have established a basic level of self-sufficiency. It is not hard to expand capacity just a little and then seek to establish long term export markets for this capacity.

Canada follows an aggressive policy of public funded trade delegations selling our products around the world. Our home markets pay well enough to allow us to subsidize some exports. In the case of grains, Canada employs a national selling agency that sells our family farm production on world markets. Our province of Ontario subsidizes market research and develop-

Cont'd on page 10

AGRICULTURE

Towards a just food policy for Canada

Cont'd from page 9

ment via a multi-million dollar program.

Sixth, we have built a public transportation system. A food policy requires more than an ability to produce food. It must also be stored and then transported to those who need it. Canada subsidizes its rail system so that grains move to market — especially export markets—at prices far below costs. Not just 5 or 10% below cost but 50 to 75% below cost. Canada subsidizes the construction of storage facilities on farms via significant tax credits. A massive publically built and maintained road system connects all producers with our consumers. The movement of feed grains from the Western grain belt to eastern livestock producers is subsidized. Our farmers have a variety of transportation options from which they can choose. We can move supplies to or from farmers by truck, by rail, by ship and by airplane.

Seventh, we support food production with extensive research and education. At public expense Canada has built a vast agricultural research network that has allowed us to develop an agriculture suited to our climate, our food land base and our human resources.

We are the home of many of the original and best farm machinery inventions and manufacturing companies. We have on going efforts in plant breeding for our climate. We research storage, disease control, weed and insect control, nutrition, and resource conservation. We have developed an education system which is the envy of most countries of the world. The system provides us with so many university graduates that we can afford to have many of them run farms.

Eighth, we preserve our food land. Agriculture is not possible without the basic resource of food land. In Canada we are taking many steps to preserve this food land base.

British Columbia has appointed a commission that regulates the use of any food land for non-agricultural purposes. Ontario has planning guidelines which urge our municipal governments to keep other developments off food land. Quebec has just introduced legislation that basically freezes the use of food land for food and fibre production only.

A food bargain

Food is a bargain for us. We have a food policy that guarantees it. But many of our fellow humans are poor and hungry. Food is not available to them at any price. Headlines telling us that 460 to 500 million people are malnourished or starving around the world have been a part of my news diet for the past 10 years.

Why are others poor? Why do others starve? Is it because of food policies? Yes.

There is injustice in food policies both at home and abroad; at home in the policies that give us the bargain basement prices; and abroad in the policies that deprive people of the chance to produce their own food. Let's look at some examples of why others starve.

Cash Crops

The system guaranteed to create and perpetuate hunger is the cash crop. That so many young nations have not yet rid themselves of colonial agricultural patterns inherited from a world they never made is one of the great tragedies of our time. A United Nations study covering six major African countries shows that commercial, export-oriented agriculture has done better than food production for the past 25 years in every country studied. The argument for cash crops, is of course, "We need the foreign exchange". But at least one of the Sahelian countries, which has downgraded its food crops in favour of cotton and ground nuts for the past ten years, can no longer cover the price of its essential food imports with the foreign exchange earned from cash crops — much less industrial imports.

Cash crop producers do not control the prices for their primary products — and they control even less the price the United States or Canada can charge for imported wheat. The point is that dependent countries should attain self-reliance in food before worrying about cash crops. There is no country in the world that could not adequately feed its own people if this were a priority policy objective.

Unfortunately, there are manifold obstacles for Third World countries to choose to feed their own people as a priority policy objective.

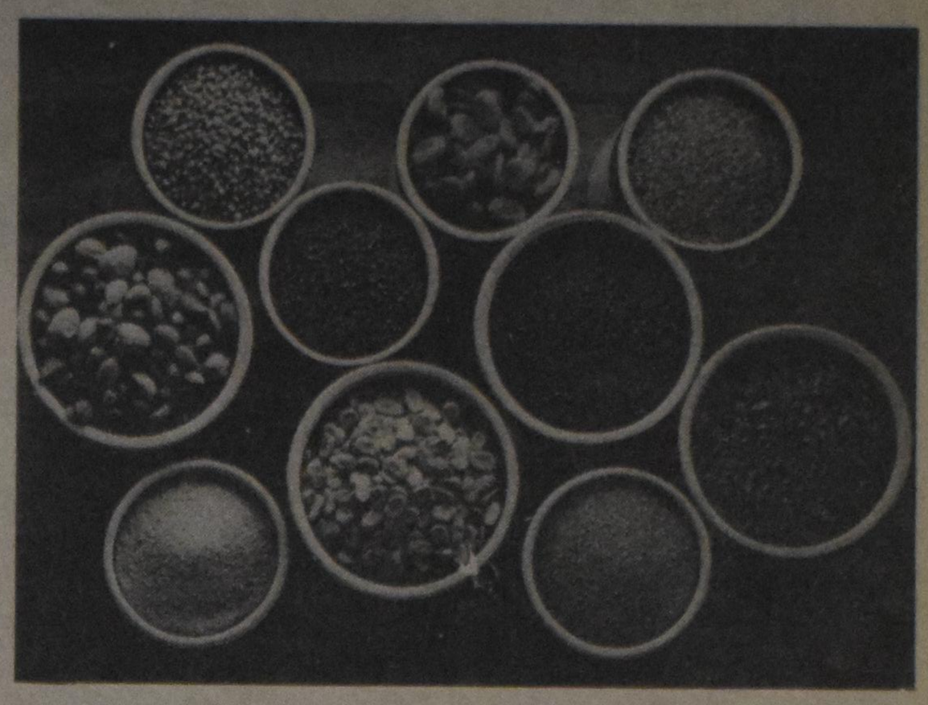
All the rich nations have made a concerted, long-term effort to induce local governments to "choose" models of development which are geared first and foremost to the advantage of the rich countries themselves. French aid to its former sub-Sahara colonies has consistently favoured finance for cash-crop schemes over food production for local consumption (two thirds versus one third total aid dispensed in this sector).

The United States, mainly through its agency for International Development (USAID) has made the longest, best financed and consequently most successful effort towards bringing Third World citizens around to "thinking American". Canada's International Development Agency has not been far behind. As a USAID official himself testified to the U.S. Congress, "Our basic, broadest goal is a long range political one. It is not development for the sake of sheer development. An important objective is ... to ensure that foreign private investment, particularly from the United States, is welcomed and well treated ... the problem is to evaluate the manner in which the (USAID) program can make the greatest contribution to the totality of U.S. interests."

Social Organization

In many Third World countries, half or more of the people may be in grave jeopardy at any given moment — and paradoxically, most of them live in the country side.

We westerners tend to ascribe this situation to galloping population increases, climatic acts of God such as drought, or to laziness and lack of initiative on the part of the poor themselves. Such explanations are not only insulting, they are mythical. Population pressures can aggravate hunger, but they do not cause it. Not only do the poor need children in societies where social security schemes



are rudimentary or non-existent, it can also be shown that the Third World countries now doing the best job of feeding their populations actually have the least land per inhabitant.

The four Asian countries generally credited with feeding their people tolerably well (China, Vietnam, South Korea and Taiwan) have the least land of all the Asian countries. India has twice as much land per head as China; Bangladesh twice as much as Korea. China knew famine nearly every year when it was a country of 500 million people. Now there are 800 million Chinese and all of them are getting enough to eat. If these Asian countries can feed their people, then, surely, so can Africa where the continental average of cropland per rural person is 0.99 hectares, compared to only 0.35 in Asia. All the figures point to the fact that the structure of landholding — in other words social organization — has far more to do with eradicating hunger than the total number of people to feed.

The problem is that fewer and fewer people gain control over more and more land. In Sonora, Mexico, before the "Green Revolution" the average farm was 400 acres. After 20 years of publically funded modernization, the average has climbed to 2000 acres with some holdings running as large as 25,000 acres.

It is this structure that literally prevents people from

Iowa farmers form foundational orga

by Alvin Feikema

Mr. Feikema is secretary-treasurer of the Christian Farmers Association of Iowa.

How should a Christian Farmer approach his calling? What may seem to be a relatively simple solution to that question no longer holds the traditional merit it once claimed in the minds and lives of many Christians involved in agriculture. Traditional guidelines set forth by even the most advanced of agricultural authorities have lost their complete effectiveness in a changing agricultural and ecological balance.

What many of our forefathers engaged in production of agricultural foods and fibers held dear in their hearts is being challenged by a multitude of outside forces, some of whom have little exposure to the world of growing crops and raising livestock.

The basic question of "How do I, as a Christian, farm more responsibly and better husband the splendor of the Creation which God has set before me", will become more important in an atmosphere of intervention by government and business interests into agricultural production.

The Christian Farmers Association of Iowa was established June 8, 1977, in response to a growing need for a Christian insight into contemporary agricultural issues. The association board of directors is comprised of a cross-section of farmers, agri-business personnel, agricultural students, and educators involved in agriculture.

Since the establishment of the CFA in June, 1977, the Association has held it's first annual convention, that being on December 10, 1977. Mr. Robert Lounsberry, secretary of agriculture for the State of Iowa, and Dr. Bernard Zylstra, professor at the Institute for Christian Studies were the keynote speakers at the convention which drew approximately 150 people. The Association has also participated in a lecture-forum on agriculture, held in conjunction with the International Christian Political Conference, August 25-28, 1978, on the campus of Dordt College, Sioux Center, Ia.

Membership in the CFA of Iowa totals approximately 20 paid members. The Association has experienced much interest in the work of its members. Tentative plans are being made for a comprehensive membership drive to be conducted in early 1979.

During early 1978, the association board set forth seven guidelines relating to responsible use of land by Christian farmers. These guidelines were presented to the Sioux County (IA) Temporary Land Preservation Policy Commission for inclusion in their report to the State body having the same purpose.

The seven guidelines follow.

1. Land should not be considered an absolute possession since it was created by God and belongs to Him. Man

feeding themselves in far too many countries. Not only are there at least 100 million landless rural dwellers in the Third World, there are also relatively few landholding peasants who are fully self-providing; that is, able to feed themselves and their families all year round on what they produce. And yet, world bank figures show that it is almost invariably the largest landholdings that produce the least food. This is true even though production — increasing inputs like fertilizers and pesticides are generally hogged by the wealthiest farmers.

The small peasant who gives tender loving care to the little he possesses is the most effective cultivator in the Third World. If he had access to inputs, the benefits of agricultural research, someone to supply him with cheap credit, and most especially to land itself, he could, and would, solve the world food problem. Unfortunately, not only land and inputs but credit to buy them are usually reserved for the "best risks", obliging the small holder to resort to the unsavoury usury net-work, 100% interest and up, for his cash needs.

Poverty and food go hand in hand. A food policy is the first step out of poverty. A just food policy is the first step for each and every human to be free of poverty.

Our responsibility must result in actions that will first encourage the development of a just food policy in Canada. That requires a little more reflection on the situation I have described today. Let me suggest the following necessary actions that we, individually and communally, must take to bring about a more just food policy.

•We must expand our policy of feeding ourselves first. That means less emphasis on food exports by us, less food aid by us but more — much more support for self-help programs in Third World countries. Our goal must become greater self-sufficiency for all — not greater export markets just for us.

•We must continue to encourage family farm enterprises at home and abroad. That means we must stop funding programs that move families off their farms and into cities.

•We must continue to insist that farmers control the land, that means that we must give up the control we now have over vast tracts of Third World countries via our multinational agribusiness corporations. At the same time we should guard against losing control of more and more land in Canada as well.

•Countries must protect their production from foreign surpluses. This is especially true for Third World countries. Their developing enterprises must be protected from the government-financed aggressive salesmen of our surplus products. We should re-evaluate our high-powered salesmanship of our agricultural surpluses.

•We must give the exports of developing countries preferential treatment when compared to tariff, duty or quota arrangements with our regular trading partners. A new world economic order is essential.

•We must help Third World countries improve their roads, their utilities, their health services, etc.

•Agricultural research and education must be significantly redirected so that there will be an emphasis on technology that is suitable to Third World Agriculture communities. That means less emphasis on 250 horse-power tractors, on artificial growth stimulants, and on seed breeding for our climate, etc.

•We must help Third World countries preserve their food land base. This means erosion control, flood control, irrigation, and benign cropping practices.

This is the text of a speech by Elbert van Donkersgoed, Executive Director of the C.F.F. of Ontario, made on November 4, 1978 in Newmarket, Ont.

nization

has the mandate to care for the earth which has been loaned to him by God.

2. In using land, man must be guided by the principle of love toward his neighbor.

3. Agricultural land should be acquired for the production of food and fiber and priced according to its productive capability. It should not be viewed as a commodity to be used for speculative purposes.

4. The primary goal of responsible land use should be to preserve and improve the soil for the present generation and for those to come.

5. Wildlife is part of God's Creation, and therefore the land should support wildlife as well as crops.

6. Land with adequate agricultural potential should remain forever as agricultural land so that the world's food supply will not be endangered.

7. The zoning of land should have the goal of promoting justice for agricultural interests as well as the interests of recreation, housing, industry, and transportation.

Western Canada federation engaged in research

by John Kolkman

Mr. Kolkman is a CFF researcher.

The sub-heading on the letterhead of the CFF of Western Canada bears the words "toward responsible agriculture". These three words sum up the basis, purpose and goals of the organization.

By the word "agriculture", the Federation recognizes it is called to examine not only the production of food by farmers, but all stages of the food chain from production to consumption.

"Responsible" is a reminder of the One to whom obedience is due. God holds us accountable as agriculture producers for all involvements in the food system. We are responsible to Him for an agriculture which embodies the biblical principles of justice, compassion and stewardship.

The word "toward" is a recognition that the present situation in agriculture is one of brokenness and tension. And while we cannot find perfect solutions to problems in an imperfect world, by the grace of God, we can move toward an agriculture which more closely reflects the condition of wholeness and freedom. "Toward" also acknowledges that simply struggling together for answers to very difficult problems has its own intrinsic benefits in terms of personal and communal fulfillment.

The Christian Farmers Federation is in its fourth year of existence. It currently has a membership of approximately 250 which includes members-at-large and members belonging to one of four locals situated in Neerlandia, Edmonton, Lacombe and Iron Springs. The CFF accepts both producers and consumers as members. One positive result of such a structure is to increase in a direct way consumer awareness of how the food system works and the farmer's role in it.

The CFF Program

The Federation desires to work for justice in the marketplace for producers, consumers and intermediate enterprises. In order to accomplish this, the CFF has a program which will hopefully result in increased understanding of what is, and what should be, taking place in agriculture. These activities are directed at informing both the present membership and other individuals and groups with whom the CFF has contact.

Here are several ways in which the CFF hopes to have an impact and to be a christian witness:

Conventions and retreats: The convention is held annually in Edmonton. In 1977 it was organized around the theme of stewardship. Retreats are held in the spring and tend to be relaxed, reflective occasions. Two were held in 1978, one in Lethbridge and one in Edmonton.

Local meetings: These occur, usually on a monthly basis, during the winter months. The format is determined by the CFF local members and often includes speakers, films, slide-tapes, etc.

Promotion and animation: This work is done both within and outside of the present constituency, with the goal of making people more aware of the issues affecting agriculture. One of the ways this can be done is by bringing new people into the organization, thus enabling them to join the dialogue and discussion of these issues.

An outcome of the Federation's animation activities is an attempt to tie the domestic agricultural situation to what is occurring internationally. Focussing on development problems in the international arena often aids us in crystallizing our thinking on domestic issues. Also, considering the extent of Canada's integration into the global economy in both export and import markets, any assessment of Canadian agriculture which overlooked the international sphere would be sorely inadequate.

Research: Because of its increased budget last year, the CFF was able to add two half-time researchers to its paid staff, as well as a part-time secretary. The researchers were hired effective October 1, 1977 to work along with the executive director in formulating a research program to further CFF's understanding of the role of agriculture in Canadian society. A research project examining the basis and genesis of Canadian agricultural policy (and the consequent evolution of agriculture in this nation) is now under way. This research is considered an integral part of any assessment of the future direction of the Federation.

Plow-Share

Published four times a year, the Plow-Share is a journal of fact, opinion and dialogue, which provides a vehicle for the concrete expression of the thoughts of the staff and membership. Also, Plow-Share is an excellent educational device both for the membership, and for other groups and individuals who wish to be informed about the goals and direction of the movement.

Special projects: One noteworthy project which the CFF is sponsoring is a curriculum for a course on food, nutrition and development. Called "food and fibre", a pilot of this project was run in the North Edmonton Christian School Grade 8 class as part of the social studies program. The eight-week pilot has just been completed and all indications are that it was very successful. An evaluation of the course's structure and effectiveness is now under way and it is hoped that a revised version of the course will be available to the schools in the near future.

Contact with government: The Federation has submitted written briefs to the federal government on such issues as food policy and the Competitions Act and to the provincial government on such issues as land use, the hog industry, and agriculture research priorities. In addition, the CFF is trying very hard to build up its personal contacts with both elected officials and civil servants of the provincial government in Edmonton.

Interaction

As a result of the Federation's growing profile in the area of food and agriculture, it is being called upon to participate in joint ventures with other groups and organizations whose goals are similar. The CFF's position on such co-operation is that it is indeed beneficial, so long as it does not lead to a compromise or distortion of the principles of the Federation. The CFF must first determine its own priorities and direction, and if these coincide with those of other groups, then working together will be considered and encouraged. In different capacities and through various types of structures, the CFF has contacts with church groups, Learner Centres, the People's Food Commission, development agencies, other farm organizations and issue-oriented groups.

The Christian Farmers Federation of Western Canada is continuing to respond to the challenge of being a christian voice in agriculture and it is continuing to grow in its ability to deal more effectively with the "practical workings out" of such an agriculture.

The Christian Farmers Federation of Ontario

Our Basis

The organization is based on the conviction that the Holy Scriptures, as the infallible Word of God, are the supreme standard for all human life. Consequently, the organization pledges to uphold the following principles in its activities:

A. Farming, as all other human endeavour, is a response to God's act of creation. By God's grace it is possible for us to respond obediently. Through the renewing power of Jesus Christ, farming can glorify both Creator and Creation.

B. God's Word through the Holy Spirit sets norms for all areas of life, and consequently also governs farming and the farming industry.

C. God has given the farmer the mandate of being a responsible food-producer for the peoples of the world. This gives him three major responsibilities in the agricultural industry:
   1. As producer he is co-responsible for adequate quantity and quality for this nation and others in this Creation;
   2. As marketer he is co-responsible for seeing to it that the food he produces in fact gets to those for whom it was intended; and
   3. As citizen he is co-responsible with others for the structures and systems in which he works.

Our Purpose

The purpose of this organization is to promote and apply Christian ideas and principles to the solution of agricultural problems and to promote the social and economic interests of its members in order to contribute to the solution of the problems of our society in a Christian spirit. The Federation tries to achieve this goal by:

A. Organizing those farmers who agree with our basis and purpose;

B. Doing research, organizing discussions, publishing ideas, promoting justice, and engaging in whatever activities are conducive to increasing the knowledge of members with respect to their responsibilities as Christian producers.

C. Doing research, organizing discussions, publishing ideas, promoting justice, and engaging in whatever activities are conducive to increasing the knowledge of members with respect to their responsibilities as Christian marketers.

D. Doing research, organizing discussions, publishing ideas, promoting justice, and engaging in whatever activities are conducive to increasing the knowledge of members with respect to their responsibilities as Christian citizens.

E. Presenting the Christian voice with respect to farming to other farmers' organizations;

F. Presenting the Christian voice, on matters pertaining to agriculture, to government and to government-established committees and commissions;

G. Presenting the same voice to the public at large via all means of communication; and

H. Co-operating with other organizations who strive for similar goals by lawful means, provided we do not compromise our principles in so doing.

Our Structure

MEMBERSHIP is open to any Christian farmer who supports the basis and the purpose of the Federation. We prefer to have the individual family farmer himself or herself as a member rather than a farm partnership or corporation. There are 600 members in the organization.

The 1978 MEMBERSHIP FEE for the Federation is $100.00. However, we are asking for more from those who can afford it to help meet our deficit budget. Some Locals also have a small fee to cover their local expenses. This varies from one to five dollars.

There are 15 Local CHRISTIAN FARMERS ASSOCIATIONS spread across the province of Ontario. Any number of Christian Farmers within an area can organize such a group. Our present LOCALS vary in size from 10 to 70 members. Each LOCAL is independent in the kind of program it wishes to follow and how often it wishes to meet. Each LOCAL, depending on size can send one or two official delegates to each Provincial Board Meeting. The present organized LOCALS are as follows: Aylmer, Central Huron, Drayton, Dundas County, East Central, Kent County, Listowel, Niagara South, Orangeville, Owen Sound, Oxford County, Quinte, Strathroy, and Thunder Bay.

In areas where there are not enough members to organize Locals we have MEMBERS-AT-LARGE. It is hoped that more of these areas will organize Locals in the future. Areas where we now have MEMBERS-AT-LARGE include: Athens, Barrie, Brantford, Exeter, Lambton County, Lucknow, Niagara North, Renfrew and Wentworth County.

A twenty-five member PROVINCIAL BOARD makes the major policy decisions of the Federation. Delegates from each of the Local Christian Farmers Associations plus the Executive members make up this Board. It meets at least quarterly.

A GENERAL PROVINCIAL MEMBERSHIP MEETING is held at least once per year. This normally doubles as the Federation's ANNUAL CONVENTION. This gathering deals with major Federation developments; adopts our budget; and elects a President and Vice-President for the Federation.

A seven-man EXECUTIVE BOARD is elected each year to deal with the day-to-day affairs of the Federation and to represent the Federation wherever the opportunity arises. It meets six to eight times per year.

Our literature

CFFO NEWSLETTER

Members receive regular issues of a C.F.F.O. NEWSLETTER and can receive copies of all Federation literature free of charge upon request. The Newsletter is issued at least once every two months; more often when developments warrant it. It relates activities of the Federation.

THE CHRISTIAN FARMER

The Federation publishes the CHRISTIAN FARMER. All members receive it as part of their membership. Others can subscribe. Subscribers also receive the C.F.F.O. Newsletter and can receive all Federation Literature free of charge upon request. Each issue of the Christian Farmer tries to deal with at least one issue of major concern to agriculture. Its purpose is to provide a forum for Christians who wish to share their concerns about agriculture. It is published quarterly and has a distribution of 3,500.

Membership Application

Agreeing with the basis and purpose of the Christian Farmers Federation of Ontario, I wish to support its work and become a member.

Name _____ Signature _____

Address _____ Date _____

Township, Lot, Concession _____ Type of Farming _____

Enclosed please find 1979 Membership Fee — $100.00

Literature Subscription

I (we) would like to subscribe to the literature of the Christian Farmers Federation of Ontario: The Christian Farmer, The CFFO Newsletter and other publications.

Name _____ Signature _____

Address _____ Date _____

Township, Lot, Concession _____ Type of Farming _____

Enclosed please find $10.00 for a one year ($20.00 - 2 years) subscription.

In Western Canada contact:
The C.F.F. of Western Canada
Jim Visser, President T5B 4K3
R.R. #6, Box 171, Edmonton, Alta.

In the United States contact:
C.F. Association of Iowa
John Kooiker, President
R.R. #1, Box 67, Boyden, IA 51234

Government involvement in agriculture

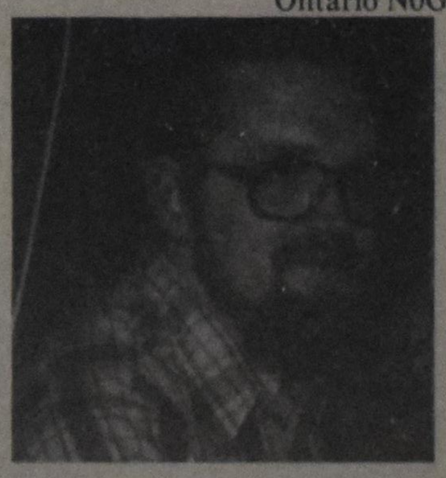
HOW MUCH AND WHAT KIND

DATE: December 7, 1978 D.V.
TIME: Thursday from 10:00 a.m. to 4:00 p.m.
PLACE: Peter Clark Hall, University Centre, University of Guelph
REGISTRATION: $10.00 per person - includes lunch
2.50 for students - without lunch
Call 519-638-3063

SPEAKER: Honourable William Newman, Ontario Minister of Agriculture and Food
GOVERNMENT INVOLVEMENT IN AGRICULTURE

SPEAKER: Ben Vandezande, Executive Director of Outreach
A FEAST OF FOOLS
-some comments on how the government should be involved in agriculture.

PLEASE PRE-REGISTER BY DEC. 4 — mail to CFFO, Box 70, Drayton, Ontario N0G 1P0.



Ben Vandezande is the Coordinator of "Outreach Niagara". This is a christian research and action movement working in the Niagara Region to develop a christian witness in all public areas of life.

CONVENTION PRE-REGISTRATION FORM

Name _____ Date _____

Address _____ Amount enclosed _____

The Public is welcome.

We cannot guarantee a lunch for those not pre-registered.

ANNUAL CONVENTION
CHRISTIAN FARMERS FEDERATION OF ONTARIO

AGRICULTURE

A general farmers' organization with a difference

by Martin Oldengarm

Mr Oldengarm is fieldman of the Christian Farmers Federation of Ontario.

The constitution of the Christian Farmers Federation of Ontario in its basic article spells out the responsibilities of its member-producers in a threefold manner:
-As producer he is co-responsible for adequate quantity and quality for this nation and others in this Creation;
-As marketer he is co-responsible for seeing to it that the food he produces in fact gets to those for whom it was intended; and
-As citizen he is co-responsible with others for the structures and systems in which he works.

The stated purpose of the Federation includes: "Doing research, organizing discussions,publishing ideas,promoting justice, and engaging in whatever activities are conducive to increasing the knowledge of members with respect to their responsibilities as Christian producers, marketers and citizens."

Unlike other farm organizations, the CFFO proposes to organize farmers and horticultural growers for reasons other than economic survival or financial betterment. In obedience to the tenor of Micah 6:8 we, members of the CFFO are called upon "only to act justly, to love loyalty, and to walk wisely before your God."

We must translate that mandate into agricultural policy as it relates to sowing our crops, pruning our fruit trees or selling our hogs, and all other aspects of our work as "tillers of the soil."

A farmers' organization which subscribes to the aforementioned principles cannot and may not be satisfied with a "service-to-membership" approach. Instead, it will broaden its area of responsibility and adopt a "service-to-society" approach in obedience to the Word of God. Agriculture and horticulture, too, are part of God's creation. Therefore, the CFFO, in recommending policy, must reflect in it respect for God and fellow man. Such policy may not be self-seeking. The CFFO employs various means and ways to attain such goals.

Doing research

In order to react responsibly as an organization to existing or proposed agricultural policy it is mandatory that its members and staff engage in adequate research prior to responding publically. Moreover, we must always guard against criticizing any policy or system without offering, (or at least being prepared to offer), alternatives. Research into current issues and providing members with necessary data prior to discussions at meetings is considered a high priority item of staff responsibility. Staff and board members attend a variety of industry-sponsored meetings and other relevant conferences to broaden their own scope and deepen their Christian understanding. Through such exposure they are then able to serve with renewed vigour and insights the membership-at-large and so provide more capable leadership and direction.

Organizing Discussions

Within the Federation discussions take place at the local association level in all 15 locals across the province. Local meetings may take place from two to six times per year, depending on local initiative and leadership. Some locals are involved in discussions with regional or municipal authorities concerning specific agricultural issues.

The provincial board is a delegate board where representatives from the local associations meet four or five times per year to discuss matters of provincial scope. This is the policy-setting body of the Federation. At present this board has a dairy committee, a land use committee, a chicken committee and a policy study committee. Other committees may be appointed by this board as the need arises.

Directors of the executive board meet approximately ten times per year to deal with matters pertaining to the operation of the Federation, such as staff-related items, budget details, and policy matters which require discussion prior to provincial board meetings.

Occasionally the staff organizes information meetings in areas where we have no locals. Those meetings are generally preceeded or followed-up by the fieldman spending a few days in the area visiting a number of farmers and horticultural growers. Topics at such meetings are usually of an introductory nature where the need for local organization is discussed and encouraged.

Publishing Ideas

Another avenue of getting the CFFO message out is via the printed page. The CFFO Newsletter carries articles on current activities, discussions, and policies adopted by the Federation, announcements of meetings or other reminders to members. Newsletters are mailed out to all members, subscribers and those who have indicated a sincere interest in the activities of the Federation.

> "...give me neither poverty nor wealth, provide me only with the food I need. If I have too much, I shall deny Thee and say, "Who is the Lord?"

The "Christian Farmer", a quarterly publication, is sent to all recipients of the newsletter as well as farm writers, farm magazines, other farm organizations and key officials involved in the setting of agricultural policy.

From time to time the CFFO receives press coverage in farm papers, daily and weekly newspapers. Members are urged to send these articles to the CFFO office where they may be re-printed and circulated among the membership. One meeting which receives a great deal of publicity via the public press is our annual convention, scheduled for early December. Some locals have established meaningful contact with local newspapers. Reports of their meetings are published for the benefit of the community.

Whenever important policy matters require official Federation input, formal letters are sent or, if more detail is needed, briefs are prepared. Delegations which present such briefs are made up of directors, member-volunteers and staff.

There are occasions when it is considered expedient and effective to issue news releases to several hundreds of newspapers around the province. These are issued from the CFFO office in Drayton; and are usually the result of important decisions taken on major issues at provincial or executive board meetings.

Promoting justice

Because of the nature of the CFFO, many issues dealt with over the years have involved matters of justice. As we see it, much injustice is done in the area of preserving prime foodland. In today's age of inflation and profit maximization foodland preservation has become an extremely complex and controversial subject.

In the field of marketing our products, there is the constant dispute between free enterprise and the planned marketing system. In both situations one can point to injustices. Both systems need conscientious Christians willing to put justice for all men ahead of their own interests.

Closely related is our concern for preserving a meaningful and fulfilling lifestyle in our technological age. "Bigger is better" we are told from all sides with phenomenal intensity. The family farm is threatened. Agribusiness, we are told, is more efficient. Therefore, if a family farm unit is deemed inefficient in the eyes of those who control its financial heart beat, the life-line is swiftly severed. The tendency today is to reduce everything to dollars and cents. In all our deliberations we must remind ourselves of the words in Proverbs 30:8, "...give me neither poverty nor wealth, provide me only with the food I need. If I have too much, I shall deny Thee and say, "Who is the Lord?".

Clearly, the Christian Farmers Federation of Ontario has a tremendous responsibility to the farm community and the society in which it has a God-given place. Members of the CFFO are called upon to share with fellow-citizens the joys and riches of living for Christ. To live such a life must be clearly evident in us as we strive to be of service to all our fellowmen, producers and non-producers alike.

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Waarvoor werken wij?

Getrouw arbeiden

De engelen volbrengen erg getrouw Gods wil. De mens wordt echter opgeroepen hier op aarde het net zo getrouw te doen als de engelen in de hemel. De Here Jezus leert ons bidden: Onze Vader die in de hemelen zijt, Uw wil worde gedaan gelijk in de hemel alzo ook op de aarde.

Jezus Christus plaatst hier een =, gelijkteken tussen hemel en aarde! En de Heidelbergse Catechismus paraphraseert deze bede als volgt: ''dat een ieder zijn ambt en beroep zó gewillig en getrouw bediene en uitvoere als de engelen in de hemel doen''. Dan is uw werk, dat de mensen misschien gering noemen, nooit gering in Gods oog.

In Bunyans Christenreis wordt de arbeider voorgesteld met een bezem. Hij is bezig de vloer te vegen. Zonder dat hij het weet houdt een engel een kroon boven zijn hoofd. ''Gij man, in uw goddelijk beroep.''

Heel de wereld is Gods terrein. Daarop moet de eer van God en het welzijn van de naaste in het oog worden gehouden. En als dat doel dan is de verheerlijking van God en de geestelijke en sociale verheffing van de mens, dan betekent dat ook dat we getrouw moeten vechten tegen de zonde die het leven ontwricht, die ook in het leven van de arbeid zoveel verwoestingen aanricht. Ook in het arbeidsleven zijn wij zondaars. Ook hier verstaan en beleven we niet meer onze bestemming als mens. Dat merk je elke dag. B.v. in de arbeidsschuwheid, die wel eens genoemd wordt een karakteristieke zonde van onze tijd. Velen schieten, waar van ons Canadese volk in deze inflatieperiode intensieve arbeidsprestatie wordt gevraagd, tekort.

Er is ook een trek in het mensenhart om meer het genot te zoeken dan te jagen naar de getrouwe vervulling van zijn aardse roeping. Velen leven om te eten, zoals gezegd wordt. Dit is bedenkelijk.

Tegen die allesontwrichtende kracht van de zonde moet met man en macht gestreden worden. O, we weten het, de bijbel laat ons niet in het onzekere, er blijft verwording in de mensenwereld, in de maatschappij. De bijbel spreekt niet voor niets van een ''ten dele'', waarmee bedoeld wordt dat al wat we op aarde doen stukwerk is, gebrekkig, en niet voldoet aan Gods hoge maatstaf en dat zich dit tenslotte wreekt in het leven.

En de bijbel laat duidelijk zien dat tenslotte velen juist het omgekeerde doen van wat God hun opdraagt, en van hen vraagt.

Dit alles mag ons echter niet lijdelijk maken. God roept ons tot een getrouwe strijd tegen de zonde in alle levensverhoudingen. En Hij laat ons in die strijd niet alleen. Hij heeft immers de Here Jezus gezonden om deze wereld te redden. Hij is de Heer van alles. Hem is gegeven alle macht in hemel en hier op aarde. Het gaat dan ook steeds om de heerschappij van Jezus Christus in het gehele leven. Het moet alles naar Zij wetten horen. Hij moet Koning zijn!

Dan hebben wij ook als onderdanen te doen wat deze Koning van ons vraagt. Hij plaatst de een hier, de ander daar , Hij geeft de een een vooraanstaande plaats en de ander een ondergeschikte. Streven naar lotsverbetering wordt daarom niet uitgesloten, maar iedereen neemt op dit ogenblik een bepaalde plaats in. En op die plaats hebben we getrouw te arbeiden, zoals de bijbel zegt: ''voor Gods aangezicht'', in Zijn heilige presentie.

Als we dus een antwoord zoeken op de vraag: waarvoor werken wij? dan zullen we zeker niet mogen vergeten dat God onze opdrachtgever is, en dat Hij van ons vraagt dat we als verantwoordelijke mensen onze taak hier op aarde getrouw zullen verrichten.

Het latijn kent een woord, dat ook in onze taal ingeburgerd is en zuiver uitdrukt dat het in het arbeidsleven gaat om de uitvoering van de wil van een ander. Wij hebben een *mandaat* in deze wereld. En wij zullen in ons arbeidsleven die wil van die ander moeten uitvoeren. Die Ander, dat is God.

Wie zichzelf echter heeft leren kennen bij het licht van de bijbel, zal beseffen dat hij dit mandaat onmogelijk kan uitvoeren in eigen kracht. Hoe nodig is het om Gods gebod op te nemen in het gebed. Hoe nodig dat de mandataris zich tot zijn opdrachtgever wendt en vraagt om hulp en kracht.

J.Van Harmelen.

UW CANADESE REGERING:

Het federale systeem

door Paul W. Fox

Dit artikel is geschreven door Dr. Paul W. Fox, Professor of Political Science aan de Universiteit van Toronto en Hoofd van Erindale College.

(Canadian Scene) — Canada heeft een type regering dat verschilt van dat van de meeste Europese landen en het gebeurt nogal eens dat immigranten uit die landen niet begrijpen wat nu precies die verschillen zijn. En dat is uiteraard erg belangrijk, want alleen als we weten hoe we geregeerd worden kunnen wij de acties van de overheid begrijpen en alleen dan ook voelen we ons thuis in de Canadese gemeenschap en kunnen we ook dingen zoals de huidige spanning tussen Frans Canada en de rest van het land begrijpen.

Verschillende Europese landen hebben een centrale of nationale regering die vrijwel alle macht in handen heeft. Er kunnen ook nog wel andere niveaux zijn — regionaal of plaatselijk — maar in feite zijn die weer verantwoording schuldig aan die centrale regering. In Engeland, Frankrijk, Italie en de meeste kleinere landen kent men bijvoorbeeld een machtige centrale regering, en hoewel er ook plaatselijke regeringsvormen zijn (borough en county raden in Engeland, departements in Frankrijk, gemeenteraden in Italie), zijn al die organisaties toch verantwoording schuldig aan de centrale regering; ze zijn door die centrale regering in het leven geroepen, zijn afhankelijk van die regering en kunnen er zelfs door naar huis gestuurd worden, bij wijze van spreken. Men noemt dat systeem een unitary (eenheids) regering, omdat er een niveau van regering is, welke alle andere vormen van regeringen en besturen overheerst.

In Canada hebben we een heel ander systeem — het is in feite een tegenovergesteld type van regering: wij kennen twee uiterst belangrijke niveaux: de centrale of nationale regering in Ottawa en de provinciale regeringen in onze 10 provincies.

Twee Regeringsvormen

Wij noemen ons systeem een federaal systeem, en de definitie hiervan zegt dat de bevoegdheden van de overheid verdeeld worden tussen een centrale regering en de provinciale regeringen. De provinciale regeringen vallen dus niet onder — en zijn dus niet onbelangrijker — dan die in Ottawa. De macht is verdeeld tussen Ottawa en de provinciale hoofdsteden en iedere regering is op bepaalde terreinen volkomen onafhankelijk. Ottawa kan dus — op bepaalde terreinen uiteraard — de provincies niet de les voorschrijven.

Wanneer wij het karakter van onze Canadese regering en onze Canadese maatschappij goed willen begrijpen dan kunnen we niet genoeg aandacht besteden aan dit punt. Aangezien we echter een federaal systeem hebben, kunnen de provincies op hun eigen terrein alles doen wat zij willen. En aangezien de grensen van een provincie ook vaak de grenzen vormen van een eigen speciaal belang, kunnen de provincies die belangen dus op een manier beschermen die onder een ''unitary'' systeem niet mogelijk zou zijn.

Neem bijvoorbeeld het geval van Quebec waar men, omdat de provincie voornamelijk uit Frans sprekende mensen bestaat, dingen kan doen zoals de laatste jaren gebeurd zijn die anders nooit mogelijk geweest zouden zijn. En dat geldt niet alleen voor Quebec. De provincie Alberta kan op een veel effectiever wijze opkomen voor haar petroleum belangen dan mogelijk zou zijn als de provincie als zodanig geen bevoegdheden zou hebben. De zakenmensen in Ontario kunnen voor hun belangen pleiten bij de Regering van Ontario.

Er zijn geen duidelijke voor of nadelen van een federaal regeringssysteem. Het feit dat de provincies zoveel macht hebben betekent natuurlijk dat de centrale regering hier minder macht heeft. Aan de andere kant betekent de tegenwoordigheid van een centrale regering wel weer dat deze de rechten en privileges van alle minderheidsgroepen garandeert.

Het is duidelijk dat ons Canadese systeem heel anders is dan dat in ons geboorteland. Canada zou nooit de natie geworden zijn die het thans is zonder een federaal systeem. Aanvankelijk bestond ons land uit een aantal verspreide kolonien, en de enige manier om die provincies te bewegen zich als natie te verenigen was hen een zekere mate van onafhankelijkheid te garanderen. De oplossing was een federale regeringsvorm, ongeveer gelijk aan die van de Verenigde Staten en Australie.

Banff, Alberta, ligt in het hartje van de Rockies. Het is ontstaan als een park in 1885, toen Koningin Victoria opdracht gaf om 10 vierkante mijl rondom de gezonde mineraal bronnen die aan de voet van de Sulphur Mountain gevonden wordt, in stand te houden. De 10 vierkante mijl zijn nu 2,564 mijl van onbeschrijfelijke schoonheid. [Alberta gov't photo]

de levensgeschiedenis van Pieter Vermeulen

Gemeente Velsen©

door GéVerhoog

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Een van de dames, de echtgenote van een minister, nipt even aan haar wijn, dan zegt ze nadenkend, haar smalle hand met een schitterende ring op de hand van haar echtgenoot leggend: ''Ik betreur het wel dat er zoveel namen niet genoemd zijn, de namen van de mensen die het werk uitvoerden en uitwerkten in hun gedachten en met hun handen. Wij vieren het feest, maar waar zijn die mensen, die jarenlang gezwoegd hebben?''

De minister knikt afwezig. Hij bewondert het originele menu: Filet de boeuf a l'isthme de Hollande, Perdreaux Breesaap.

Hein op de Heide heeft het druk. Zijn zaal puilt letterlijk uit van de klanten. Voor het eerst van zijn leven kent hij geen broodnijd omdat de andere kroegen ook vol zitten; wie kan de feestvierenden teleurstellen? Er is nu echt feest en dit moet gevierd worden.

Ook de meester is naar huis gegaan.In diep nadenken laat hij Frits en Heinemieke samen praten zonder antwoord te geven. Ver weg met zijn gedachten is hij de zandweg afgelopen naar de Heide.

De schittering van het Hof heeft deze dag tot een groots schouwspel gemaakt en de aanwezigheid van de groten van het land is een beklemtoning van welverdiende aandacht.

Wat zei de heer Jitta toen hij de Koning voorstelde deze plaats IJmuiden te noemen? Sprak hij profetische woorden? Zal de tomeloze jammer en de diepe zedeloosheid van de Heide kunnen veranderen in een bloeiende stad aan de zee, waar kinderen geboren zullen worden uit huwelijken zonder ontucht, maar uit bouwers van het rijke leven?

IJmuiden is geboren - IJmuiden bestaat.

Dit is het einde van zijn leven hier, van zijn werk. Zijn taak is voor het grootste deel vervuld. Hij heeft deze jaren gevochten om deze in letterlijke en figuurlijke zin grondwerkers op te heffen naar een beter leven, naar een goede toekomst. Hij ziet op deze dag het resultaat: er is een school die zeer bouwvallig is; maar wie let daar nu op, nu hij weet dat talloze kinderen hier een leven leerden kennen van orde en tucht; daarbij een blik kregen op een leven dat ze niet kenden: van fatsoen, eerlijkheid, genegenheid onder elkaar en leven voor elkaar. Daarbij de vele ouders, die de avondschool bezochten, de catechisatie, de evangelisatie, de kerkdiensten - er is gezaaid en nog eens gezaaid zonder om te zien of het zaad opkwam. Het is de vraag of men wil ploegen en bebouwen. Later komt de oogst wel - tot ieders verwondering.

De meester weet dat het zwaarste gedeelte van zijn taak is vervuld; deze dag is het sluitstuk van een plan - het kanaal is geopend en de mensen zijn zoveel mogelijk geholpen in hun maatschappelijke en geestelijke nood, hoewel er altijd de beklemming blijft van: is er genoeg gedaan? Nee, bij lange na niet. Een man - een mankracht ... De natie kent deze nood niet of ze wil ze niet kennen.

Toch was het goed werken op de Heide, denkt de meester; hij was vrij en richtte het onderwijs en overige werkzaamheden in volgens zijn inzichten. Hij ploeterde alleen voort met behulp van zijn vrouw en enkele medewerkers, maar hij moest de leiding alleen voeren en het ging.

En nu? Hoe zal het verder gaan? De meester is realist genoeg om te voorzien hoe het verder kan gaan: de arbeid is geregeld, het werk loopt en groeit; de branding is men door en het kalme water is bereikt. Men gaat bouwen en men zal komen om mee te werken. Men zal dan ook onherroepelijk komen met strijd en verschillen in inzichten, met jalouzie, verborgen of openbaar, met eigengereidheid: zij weten het beter dan een meestertje, die op de barre Heide een schooltje had - ze zullen komen, de geschoolden, die geleerd hebben hoe men met mensen moet omgaan, die pedagogiek studeerden, en psychologie, zij weten het.

Maar ze zullen vergeten dat het leven de enige goede cursus pedagogiek en psychologie is die waarde heeft en richtlijnen geeft. De meester is in de praktijk geschoold en heeft het verschil ingezien tussen theorie en praktijk.

Zodra de mensheid een strijdlinie heeft overwonnen en in vrede verder kan bouwen, komen de verschillen van inzicht en voelt ieder zich als rechtgeaard Nederlander geroepen zijn eigen inzicht als het juiste te beschouwen en de verdraagzaamheid, die tot ruimer inzicht leidt, te verwaarlozen. In de oorlog is men één, in vrede gescheiden.

De meester ziet in de toekomst, hij weet dat deze dag in zijn leven een hoofdstuk doet beginnen. Hij zal zich moeten richten naar de mensen die hier de stad gaan bouwen, die zijn school, het begin van alle onderwijs zullen afbreken, zullen vergeten - zelfs zijn naam zal vergeten worden. Is hij pessimistisch? Is hij eergevoelig?

Een lach glijdt over zijn gezicht. Dat hij zal vergeten worden deert hem niet; dat zijn gezwoeg niet erkend en vergeten zal worden deert hem niet; wat is het leven anders dan een jagen naar eer en geld?Het zijn juist die twee begrippen: geld en eer, die hem koud laten. Een ding vindt hij belangrijk: dat zijn naam in de boeken van God staat geschreven en hij is er zeker van dat zijn naam en de naam van zijn vrouw in die boeken staan.

Dit is hem genoeg en dit geeft hem vertrouwen en moed om verder te gaan.

21 Het is weer twee jaar later. De woelige, maar glorieuze openingsdag is reeds lang verleden tijd en het heden heeft de volle aandacht naar vele zijden opgeeist.

Spoedig bleek, dat het kanaal blijvende zorg nodig had, omdat de vaargeul door aanslibbing de juiste diepte niet hield. Het is ook juist gezien dat men sluiswachterswoningen bouwde en douanegebouwen en voorts zijn er ondernemende winkeliers die een poging wagen in het nieuwe IJmuiden een zaak te beginnen.

Uit dit alles vloeit voort dat er kinderen zijn die een school kunnen bezoeken en de meester bezoekt vele gezinnen, met het gevolg dat het leerlingenaantal stijgende is. Dit heeft weer tot gevolg dat de oude houten school te klein gaat worden.

De meester houdt de maandelijks reis naar het committee, dat de naam 'bestuur' heeft aangenomen, trouw vol, al verandert de bezetting er van in de loop der jaren. De heer Hovy voert grotendeels het beleid en de mensen die de school op de Heide, de school in Beverwijk en de kerk als vanzelf gevestigd zien, beseffen niets van de enorme geldelijke zorgen die voor een groot deel uit de particuliere middelen van de heer Hovy komen. De heer Hovy zou welgesteld kunnen leven als hij niet zoveel geld bijdroeg, maar hij denkt daar niet aan.

Als de meester naar het station wandelt kan hij niet nalaten de wondere ontwikkeling van het kanaal te bezien; want allerleid schepen varen vanaf de zee naar Amsterdam. Veel zeilschepen, maar ook fregatten, brikken, schoeners en soms stoomschepen, die men steeds meer gaat bouwen, al is men hier voorzichtig mee, daar men zich afvraagt of men wel geheel op stoomkracht kan vertrouwen en men de zeilen geheel zal kunnen strijken.

Als de meester tegenover de heer Hovy zit in de ruime zitkamer en de sigaren een aangename geur verspreiden, is het gesprek snel op gang. Het is elke maand een vertellen van nieuwe dingen, nieuwe bouw in IJmuiden.

''IJmuiden gaat een grote toekomst tegemoet,'' zegt de meester, ''eind Februari heeft men de eerste steen gelegd voor een blok huizen aan het Willemsplein en meerdere kapitaalkrachtige particulieren gaan hun woning daar bouwen.''

''Onmiskenbare tekenen van een komende en reeds begonnen handel,'' merkt de heer Hovy op, ''wie anders zou zijn geld daarin steken''.

''Ik kan u nog sterkere verhalen vertellen,'' zegt de meester glimlachend, ''het hotel 'Nummer een', waar men zo trots op is, blijkt reeds te klein en daarom heeft men onlangs het hotel ''Willem Barendsz'' gebouwd aan de al langer wordende Kanaalstraat. Dit hotel is werkelijk monumentaal voor de begrippen van een havenplaats: er is zelfs een uitkijktoren en men heeft een ingang als van een Romeinse tempel.''

''Is de bestrating goed?'' vraagt de heer Hovy, ''ik heb nog steeds herinneringen aan modderpoelen inplaats van straten.''

''Soms zijn die herinneringen nog werkelijkheid,'' zegt de meester, ''de heren Bik en Arnold, de bezitters van veel grond, doen wat zij kunnen en hun bouwplannen zijn uitstekend zodat die beslist worden uitgevoerd, maar de bestrating is nog treurig. De gemeente wil schijnbaar niet beginnen aan een goede bestrating met het gevolg, dat er steeds modderpoelen zijn. Maar we zijn wel dergelijke dingen gewend,'' besluit de meester, ''huizen bouwen is de voornaamste eis.''

''Het kanaal zal wel diensten bewijzen met de aanvoer van bouwmaterialen''

''Sinds de gebroeders Goedkoop enkele weken geleden een los- en laadsteiger voor hun stoombootdienst Amsterdam-IJmuiden hebben aangelegd, zal men deze steiger ook kunnen gebruiken voor andere doelen. Ondernemende lui, die firma Goedkoop! Ze hebben reeds de gehele sleepvaart in hun beheer en zij waren het ook, die de eerste drie loggers door het kanaal sleepten en u ziet, dat zij het Noord-Hollands-Kanaal tijdig verruild hebben voor het Noordzeekanaal.''

Beide mannen kijken in gedachten door de hoge ramen van het grachtenhuis naar de Amsterdamse drukte. Ieder heeft zijn eigen visie; de heer Hovy ziet als handelsman met interesse de gang van zaken en de meester ziet als sociaal denkend mens de noden van de naaste. Toch zijn dit globale grenzen, want beiden kennen op hun terrein toch ook sterke gevoelens voor andere terreinen.

''Ja,'' zegt de heer Hovy, ''ik zie met belangstelling, hoe de plaats aan de zee zich ontwikkelt en dan denk ik meteen aan de eis van Amsterdam: IJmuiden moet niet te groot worden, men moet steeds in 't oog houden, dat IJmuiden is ontstaan ten behoeve van Amsterdam...'' Hij neemt een nieuwe sigaar, knipt bedachtzaam met een schaartje het puntje af: ''Wat denkt u hiervan?''

Er speelt een geamuseerde lach om de mond van de meester. ''Wie zal de groei van een stad kunnen tegenhouden? Dat is niet mogelijk. Ik vind Amsterdam wat klein in haar eis: iedere stad die eigenwaarde heeft en reden van bestaan kent, zal geen dergelijke eis stellen, waarom doet men zo bekrompen?''

''Roerend met u eens,'' knikt de heer Hovy, ''maar - denkt u, dat IJmuiden als havenplaats een grote toekomst heeft? En waardoor? De industrie, de visserij of buitenlandse handel?''

De meester denkt na. ''Misschien door een combinatie van dit alles. Men rekent nu wel als havenplaats, vandaar die hotelbouw voor mensen die familie en kennissen straks gaan uitwuiven op de sluis, maar ik denk nu ook aan de al veel voorgekomen gevallen, dat vissersschepen onze haven binnenvallen omdat men er beschut ligt bij storm. Men wacht het eind van de storm daar af en ik heb al vernomen, dat men de vis gaat verkopen — ja, logisch niet waar? De vis laten bederven is onzin. Er komen reeds vishandelaren uit Zandvoort en Egmond met de hondekar om die vis te kopen.''

''Dit is interessant-''

''De firma Groen in Den Helder is begonnen met visverkoop aan particulieren, misschien wordt onze kuststreek en ons land nog eens een goed vis-etend land wie zal het zeggen. Jammer, dat de firma Groen in Den Helder zit maar ja, ze zien het Noord-Hollands-Kanaal als de vervoerweg hoewel ik geloof, dat ons kanaal die weg gaat uitschakelen.''

De heer Hovy tikt de as van zijn sigaar in de marmeren asbak; de rimpels om zijn scherpe en toch milde ogen worden diepe lachrimpels also hij opmerkt: ''U en ik zijn wel in voorspellingen verdiept.''

''Waarom zullen we dit niet doen?'' verwondert de meester zich, ''we leven in een tijd en een gebied, dat louter en alleen op de toekomst is gericht. De Heide blijft ons voor verrassingen plaatsen; na de opening van het kanaal zijn velen weggetrokken, ik heb van veel kinderen afscheid moeten nemen maar de meesten zijn gebleven, meer dan ik kon vermoeden. Er zit in de Heide groei, een levensbouw — men moest betere behuizing hebben, maar waar moet men die vandaan halen? Bij de zee bouwt de gemeente grote hotels, maar de keten op de Heide blijven bestaan. Men ziet niet in, dat die mensen blijven wonen; de gemeente dwingt hen als 't ware, weg te trekken, zodat er volgens de gemeenteraadsleden, behoorlijke mensen kunnen komen.''

''U ziet dit anders?''

Als u veel naar Holland schrijft

Een van onze lezers, Bruce Bokhout in Toronto, stuurde ons de volgende informatie. Wij geven het aan u door.

Lezers die regelmatig correspondentie met diverse Nederlandse adressen onderhouden kunnen *gratis* het 1366 paginas tellende Nederlandse Postcodeboek aanvragen bij de P.T.T. te 's Gravenhage. Adres: Centale Directie der P.T.T., Directie Postverkeer, Afdeling Binnenland, Postbus 30.000, 2500 GA, 's Gravenhage, The Netherlands.

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De "Charter" - klas-prijs: een echte verrassing!

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Notes of Thanks

BUISMAN: We wish to thank everyone for sharing our 25th Wedding Anniversary with us. It was a beautiful time and we thank the Lord, who so richly blessed us.
Albert and Florence Buisman.

VELTMAN: We would like to express our sincerest thanks to our children, grandchildren, relatives, neighbours, and friends who remembered the occasion of our 45th Wedding Anniversary with flowers, gifts, cards and wishes. Above all we thank God for His blessings in the years past and pray for His blessing in the years to come.
John & Lubbie Veltman.

Births

BOSMAN: Albert and Lorelei thank God for the gift of a son, JESSE AARON, born November 1, 1978. First grandchild for Mr. and Mrs. A.J. Bosman, first grandchild for Mr. and Mrs. J. Cummings, both of Saskatoon.
Box 221, Loon Lake, Sask. S0M 1L0.

BULK: Sing Praise to God the Creator of life. MELODY JOY came into our lives on October 26, 1978. Thankful family: Jake, Marg and Elly Bulk, R.R. #2, Mt. Brydges, Ont. Grandparents — Mr. and Mrs. Allen Zietsma, Mt. Brydges and Mr. and Mrs. Frank Bulk, Aalsmeer, Holland.

DE GRAAF: Lawrence and Helen thank their Heavenly Father for the safe arrival of a healthy baby girl, CARRIE-ANN. Born on November 10th, 1978. Proud grandparents are Mr. and Mrs. U. Vander Wier and Mr. and Mrs. G. De Graaf.

EVERS: Jerry and Geraldine (nee Ridder) thank God for the gift of their first child, a son, WESLEY JAMES born October 11, 1978. A third grandchild for Mr. and Mrs. H. Ridder, Hamilton. A first grandchild for Mr. and Mrs. H.J. Evers, Wellandport. First great-grandchild for Mr. and Mrs. G. Evers Sr., Wellandport. Third great-grandchild for Mr. G. Stoffelsen, Brantford and Mrs. A. Ridder-Bosma, Holland.

HIEMSTRA: With joy and thankfulness to God, we announce the birth of our first child, SARAH ANN, born on Sunday, October 29, 1978. Happy parents are Jake and Wilma Hiemstra. A second grandchild to Mr. and Mrs. Hans Kuyvenhoven, Wingham, Ont. and eighth grandchild to Mr. and Mrs. Henry Hiemstra, Listowel, Ont.
Box 1107, Wingham, Ontario N0G 2W0.

HOLLANDER: With much joy and thankfulness to our Lord, the Creator of life, we Ralph and Marilyn Hollander (nee Talsma) announce the birth of DAVID CHRISTOPHER, born October 6, 1978. A brother for Jonathan, another grandson for Mr. and Mrs. C. Hollander, Newmarket, Ont. and Mrs. Jessie Talsma, Brampton, Ont. and another great-grandson for Mr. & Mrs. A. Straatsma, Brampton, Ont.
2236-32 Ave. S.W., Calgary, Alta. T2T 1X1.

Births

SINKE: With praise and thankfulness to God, the giver of life, for all of his goodness, we, Jasper and Wilma Sinke (nee Vander Vecht) announce with happiness the birth of our daughter, TANYA MELISSA born October 30, 1978, 7 lbs and 9 ozs. A sister for Keith. Second grandchild for Mr. and Mrs. J. Sinke of Embro, Ont. and second grandchild for Mr. and Mrs. H. Vander Vecht of Ingersoll, Ont. and second great-grandchild for Mr. and Mrs. A. Van Rooyen of Thamesford, Ont.
Praise the Lord the Creator of all life.
R.R. #5, Ingersoll, Ont. N5C 3J8.

VANDERWIER: On November 10, 1978, God richly blessed our home by entrusting into our care a precious gift of life. He has wondrously created DARRICK UITZE for us, to love and nurture in the fear of the Lord. A son for Howard and Jacquie and a little brother for Mark William. Proud grandparents are Mr. and Mrs. U. Vanderwier of Smithville and Mr. and Mrs. W.N. Veenhof of St. Catharines. He is the 2nd great-grandchild for Mr. and Mrs. W.F. Veenhof of St. Catharines and the 3rd for Mr. and Mrs. A. Spoelstra, the Netherlands.
R.R.#2, Smithville.

ZOMERMAN: Na grote droefenis, heeft God ons wederom verblijd met de geboorte van een zoon: ANDREAS JURJEN. We noemen hem: ANDREW. De trotse ouders zijn: Eli en Elza Zomerman, 327 Corad St., Sarnia, Ont., N7T 3K4. Een kleinzoon van Hr. en Mevr. Fibo Zomerman, Zuidwolde (Gr.), The Neth. en Mr. and Mrs. Joop Reckman, Sarnia, Ontario. Daar ruist langs de wolken een Lief'lijke Naam. Die Hemel een Aarde verenigt te zaam. Geen naam is er zoeter en beter voor 't hart. Hij balsemt de wonden en heelt alle smart! Kent gij, kent gij dien Naam nog niet? Die Naam draagt mijn Heiland, mijn lust en mijn lied!

****

Following great sorrow, God again gladdened us with the birth of another son: ANDREAS JURJEN. We'll call him ANDREW. The proud parents are: Eli and Elza Zomerman; rejoicing with us are also the grandparents: Hr. en Mevr. Fibo Zomerman, Zuidwolde (Gr.), The Netherlands and Mr. and Mrs. Joop Reckman, R.R. #1, Sarnia, Ont., October 6th, 1978.

Marriages

KROON-KOK: Jaap and Pleuntje Kroon and Donald and Joyce Kok in their pride and joy wish to announce the marriage of their son and daughter: PIETER KROON and LINDA DARLENE KOK on the first day of December, 1978, within the gracious provisions of our Lord. The ceremony will be held in the First Christian Reformed Church of Seattle, Seattle, Washington, U.S.A. Their future address will be: 535 Blue Mountain Rd., Apt. #303, Coquitlam, B.C.

BISSCHOP-VERBURG: Mr. and Mrs. Art Bisschop Jr. and Mr. and Mrs. Harry P. Verburg Sr., all of Chatham, Ontario are pleased to announce the forthcoming marriage of their children ELIZABETH ANN BISSCHOP to HARRY PETER VERBURG JR. The wedding ceremony will take place on November 17, 1978 at 7:00 p.m. in Grace Christian Reformed Church, Chatham, Ont. Rev. R. Koops and Rev. L. Slofstra both of Chatham officiating. The couple will take up their place of residence at 455 Sandys St., Apt. 602, Chatham, Ont.

Share your family news with C.C.

Anniversaries

Bowmanville 1953 Whitby 1978
On November 15, the Lord willing we hope to celebrate with our parents,

AL and ANN BROUWER
(nee Noorstra)

the occasion of their 25th Wedding Anniversary. We thank God for blessing them these years, and pray that they may have more. Their grateful children,
Rick
George
Albert
Patricia
Diana
Address: 156 Thicksons Pd. N., Whitby, Ont. L1N 3R2.

Oisterwijk St. Catharines
1933 1978
Trouw text, Spreuken 9:10
De vreze des Heren, is het beginsel der wijsheid. Op donderdag 16 november hebben wij vol dankbaarheid en blijdschap het 45 jarig huwelijks jubileum gevierd van onze geliefde ouders en grootouders,

MARTEN DRENTH
en
EVELINA DRENTH-Rodenburg

Dat zij nog lang voor elkaar en ons gespaard mogen blijven, is de wens van hun kinderen en kleinkinderen.
Janny en Peter Suk; Evelyn, Margaret, Helen, Ralph, Ron, Shirley en Karen
Aly en Bouwe Langendoen; Carolyn, John, Bob, Edward en Steven
John en Pauline Drenth; Marty, Rick, Paul en Coreen
Lynn en Albert Suk; Emily, Jim, Allen, Wayne en John
Marty en Agnes Drenth; Julie en Tracey
Looft den Heer want Hij is goed, want zijn goedertierenheid is in eeuwigheid.
7 Duncan Drive, St. Catharines, Ont.

Leegkerk 1923 Woodstock 1978
November 28
Saturday, December 2nd, D.V., we hope to celebrate with our parents, grandparents and great-grandparents,

SIKKO HOITING
and
JACOBA HOITING
(Oosterhoff)

the happy occasion of their 55th Wedding Anniversary. We want to thank and praise the Lord with the words of Psalm 103. Bless the Lord O my Soul.
Fedde Visser & Martje Visser-Hoiting — Woodstock, Ontario
Klaas Hoiting & Johanna Hoiting-Luursema — Woodstock, Ontario
Lies Devries-Hoiting — Rexdale, Ontario
Peter Hoiting & Hennie Hoiting-Rusthoven — Oakville, Ontario
Rein Hoiting & Willy Hoiting-Storteboom — Clarkson, Ontario
Henk Horinga & Betty Horinga-Hoiting — Woodstock, Ontario
Siep Hoiting & Dinie Hoiting-Evers —Salford, Ontario
Bernard Evers & Annie Evers-Hoiting — Wellandport, Ontario
47 grandchildren and 14 great-grandchildren.
Open house, Saturday, December 2, 1978 from 3-5 p.m. in the hall of Maranatha Chr. Ref. Church, Woodstock, Ontario. Best wishes only, please. Home address: 198 Eastpark Drive, Woodstock, Ont.

With thankfulness to God, we hope to celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

MR. and MRS. J. KLUYT

Bill & Karen Kluyt; Ryan
Eric & Theresa Robideau; Jason
Gary & Jeanette Beyer
John & Dorothy Van Gaal
John Kluyt
Open house on Saturday, December 9, 1978 from 2:00 p.m. - 4:30 p.m. and 8:00 p.m. - 11:00 p.m. at the home of Mr. & Mrs. Jim Kluyt, Grande Prairie, Alberta.

Anniversaries

Munnekezijl Sarnia
1938 December 1 1978
Psalm 34
Congratulations and best wishes to our dear parents and grandparents,

SJOERT HUIZENGA
and
HENDRIKA HUIZENGA
(nee De Vries)

who will celebrate their 40th Wedding Anniversary, the Lord willing, on December 1, 1978.
Elena and John Buwalda; Carrie, Geoffrey and Vincent — Nashville, Tenn.
John and Joan Huizenga; Laura and Carole — Sarnia, Ont.
Simon Huizenga — Sarnia, Ont.
Diane Huizenga — Lavergne, Tenn.
Anne and Renny Honselaar; Linda — Sarnia, Ont.
Happy Anniversary from all of us.
Home address: 751 Lakeshore Road, Sarnia, Ont. N7V 2T1.

It is with joy and thankfulness to the Lord that we wish to celebrate with our parents,

CASEY and ANK PRINS
(nee Graves)

the occasion of their 25th Wedding Anniversary on December 2, 1978.
Congratulations Mom and Dad! It is our hope and prayer that God will continue to bless and keep you in the years ahead.
Mary & Rene (engaged)
George & Ann
Joanne & Harvey Hazelaar
Dorothy & Lew
Jeannette
Arlene
Elizabeth
Barry
Home address: 403 Broadway, Redcliff, Alta. T0J 2P0.

With joy and thankfulness we wish to congratulate our parents:

GERRIT VAN'T FOORT
and
MAATJE VAN'T FOORT (Jansen)

on the happy occasion of their 35th Wedding Anniversary on Saturday, November 25, 1978. May the Lord continue to guide and bless them in the coming years. Their loving children:
Wilma & Martin Mudde; Marsha, Terence, Brenda, Jamie
Betty & Al Seminowicz; Christopher and David
Tena Cross; Tama
Linda & Dan Hubert; Melanie
Tim
Margaret & Ginus Joldersma
Harry

Emmen, Dr. Simcoe, Ont.
1938 1978
With great joy and gratitude to God, we rejoice with our dear parents and grandparents,

DIRK WESSELING
and
HENDERIKA WESSELING
(nee Moes)

on the occasion of their 40th Wedding Anniversary, Saturday, November 25, 1978. We pray for God's continued care and blessings in the years to come. Their thankful children:
Martin & Christine Herrewynen — Brantford, Ont.
Paul & Jane Herrewynen — Simcoe, Ont.
Ralph & Theresa Wesseling 8 Stratford, Ont.
Chris & Connie Snoek — Halifax, Nova Scotia
Bob & Alice Van Wingerden — Simcoe, Ont.
Henry & Janet Wesseling — Simcoe, Ont.
Diane — at home
also 16 grandchildren.
Home address: 2 Beckett Blvd., Simcoe, Ont. Reception: Saturday, September 25 , 1978 at the Immanuel Christian Reformed Church, Simcoe, at 8 p.m. Everyone welcome!

Anniversaries

On November 20, 1978, we hope to celebrate with our parents,

HERMAN SINGOR
and
JEAN SINGOR (Veenstra)

the joyous occasion of their 25th Wedding Anniversary. We thank God for the years he has given them and pray that they may be blessed with many more. Their children:
Wenda
Pauline and Richard
Ric
Hetty and George
Rita
Susan
Open house will be held November 24, 1978 at 8:00 in the Moose Hall, Blenheim, Ontario. Home address: R.R.#2, Merlin, Ontario N0P 1W0.

With thanks to God for His goodness and abiding care we hope to celebrate on December 17, 1978 the 25th anniversary of our parents and grandparents:

JAN and FEIKJE SPEKKERS
(nee Tamminga)

With gratitude to God, we pray that He will continue to bless and keep them in His care always.
Their children:
Frances & John Slofstra; Caralee and Michael — Victoria, B.C.
John Spekkers — Rexdale, Ont.
Mary-Ann Spekkers — Rexdale, Ont.
Open House is on Thursday, Dec. 7, 1978, D.V., at the Rehoboth CRC, 800 Burnhamthorpe Rd., Etobicoke, Ont., 8-10 p.m. Best wishes only. Home address: 25 Burtonwood Cres., Rexdale, Ontario M9V 3L9.

Obituaries

Classis Alberta South extends her condolences to Mrs. Johanna Dekens and families in the sudden death of husband and father, the

REV. LOUIS DEKENS

We ask God to strengthen you with full support of His love. Louis will be missed by all of you. His love, openness, and humour is missed by us as a Classis.May God bless you.
Rev. Paul D. Stadt, Stated Clerk.

In Jezus ontslapen mijn lieve vrouw en der kinderen zorgzame moeder,

JOHANNA C. DE LUGT-Knoester

op de leeftijd van bijna 75 jaar, na een 53 jarig gelukkig huwelijk.
Grand Rapids, 5 okt. '78. De begrafenis vond plaats 10 okt. '78.
Henry J.G. De Lugt, 815 Bates St., Grand Rapids, Mi. 49506.
Krina vander Zee - de Lugt — California
Adriana J. Winters - de Lugt — Florida
Henry J. De Lugt Jr. — Chandler, Arizona
Will. P. De Lugt — Chandler, Arizona
Joan De Nijs - de Lugt — Westerville, Ohio
Anna De Windt - de Lugt — Grandville, Mich.
Pauline H.M. Bierling - de Lugt — Holland Mich.
Maria S. Rupert Rinzema - de Lugt — Grand Rapids, Mich.
Irene Merritt - de Lugt — Grand Rapids, Mich.
Carla J. Verhage - de Lugt — Ada, Mich.
28 kleinkinderen en 2 achterkleinkinderen.
3 sisters in the Netherlands; 2 brothers: William P. and Arie C. Knoester both of Grand Rapids; many nieces and nephews.

On the second day of November 1978, the Lord took to Him suddenly His servant,

HENDRIK EISING

in his 84th year. We thank the Lord for the work he was able to perform as a past elder in our congregation.
The Consistory, Immanuel Christian Reformed Church, Simcoe, Ont.

Classified Advertising

Obituaries

Nog geheel onverwachts nam de Here uit ons midden weg onze beminde en getrouwe broeder in Christus,

MR. HENDRIK EISING Sr.

in de gezegende leeftijd van 83 jaar. Hij was voor ons allen een zegen en een voorbeeld in zijn rotsvast geloof. Wij missen hem maar weten dat hij nu thuis is bij God.
"De jongeren van vroeger".
The Immanuel Christian Reformed Church, Simcoe, Ont.

Op Donderdag, 2 november 1978 heeft de Here tot zich genomen

HENDRIK EISING

sedert 18 november 1967 weduwnaar van Hendrikje Boxen. Dankbaar willen we gedenken wat hij voor onze groep geweest is. We zullen hem erg missen. Psalm 73: 23-26.
De Hollands Bijbel Studie Groep
Simcoe, Ontario

"Toch overwint eens de genade, en maakt een einde aan de nacht."
Gezang 297
In Jezus ontslapen, na een rijk gezegend leven en een geduldig gedragen lijden, mijn zeer geliefde man en onze zorgzame vader, groot- en overgrootvader,

GERARDUS MATTHEUS ADOLF LAERNOES

op de leeftijd van 83 jaar.
Oud-directeur van het Algemeen Bureau van de Gereformeerde Kerken in Nederland. Officier in de Orde van Orange Nassau. Onderscheiden met: Grossen Ehrenzeichens für Verdienste um die Republik Österreich (Offizierskreuz). Medaille d'Honneur de la Croix Rouge Hongroise.
C. Laernoes-vander Graaf — Utrecht
J. Schaaphok-Laernoes, P. Schaaphok — Harderwijk
H. Laernoes, W.K. Laernoes-Knol — Utrecht
N. Dykhouse-Laernoes, H. Dykhouse — Canada (Wallaceburg, Ont.)
P.G. Laernoes, H. Laernoes-Van Waveren — Uithoorn
W.C. Laernoes, C. Laernoes — Utrecht
T.A.J. Waringa — Utrecht
klein- en achterkleinkinderen.
Utrecht, 29 oktober 1978
Huize Warande, Neckardreef 10, kamer 214.
Donderdag, 2 november werd een dankdienst gehouden, waarna de crematie plaats vond in het Crematorium "Daelwijck" te Utrecht.

How lovely is thy dwelling place, O Lord of hosts. My soul longs, yea faints for the courts of the Lord. My heart and flesh sing for joy to the living God.
On October 22, 1978, the Lord took unto Himself into eternal glory our dearest mother, grandmother and great-grandmother,

WILLEMYNTJE MEYER

widow of Gijsbert Roos at the age of 85 years.
A. Jacobs-Roos — Amsterdam
E. VanderMaas-Roos — Richmond Hill
J. Roos van Rossem — Dinteloord
W. Knapen-Roos & K. Knapen — Weston
W. Van Baalen-Roos & P. Van Baalen — Wainfleet
G. Beintema-Roos & H. Beintema Brampton
G. Roos & M.D. Roos-VandeMerbel —Dinteloord
M.H. Roos & S.H. Roos-Capelle — Willemstad
The funeral took place October 26, 1978 in Dinteloórd, The Netherlands.

De Here nam uit ons midden weg

MR. and MRS. KIELSTRA

Wij misten hen reeds lang wegens ziekte, uit onze Club. We hopen echter allen eens weer met hen samen te zijn waar geen ziekte en pijn meer is, Openb. 22:17.
De ouden van dagen Club — St. Thomas.

Obituaries

Het behaagde de Here tot Zich te nemen na een langdurig lijden, onze geliefde vroegere presidente

MRS. G. KIELSTRA

Ook nam de Here tot zich in de zelfde week haar geliefde man

MR. H. KIELSTRA

Mag de wetenschap dat zij nu samen bij God zijn de familie tot rijke troost zijn.
The Dutch Ladies Society
St. Thomas, Ont.

"My grace is sufficient for Thee." Although we are sad we thank God that after a lengthy illness and much suffering He took home our dear sister,

MRS. JANE MOOIBROEK-Deen

on Tuesday, November 7, 1978 in her 56th year. We commend her husband John to His care.
Herman & Agnes Deen
Frank & Lummy Deen
Henry & Aly Deen
Walter & Betty Deen
nephews and nieces.

On October 19, 1978, the Lord took home to his eternal rest, after a long period of illness, at the age of 74, our dear wife, mother and grandmother,

AALTJE TEMPELMAN-Vinke

Dear wife of H. Tempelman.
Mother of:
Hennie & Loui van Ramshorst
Nick & Anneke Tempelman
Gerrit & Willy Tempelman
Henk & Hendrika Tempelman
Jan & Tina Tempelman
and 27 grandchildren.
John 11:25 "Jesus said unto her, I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live."
Funeral service was held October 21, 1978, at 10 a.m. in the First Christian Reformed Church, Thunder Bay. Rev. J. Nutma officiated.
R.R. #2, Thunder Bay, Ont. P7C 4V1.

The Lord ended the suffering of our caretaker,

MR. JOHN VAN SOEST

and took him to live with joy in his house forever.
Our sincere sympathy goes to Mrs. van Soest and family. We pray that our God will comfort them.
Mr. Van Soest leaves a very empty place also at the school where the children remember him so fondly. We thank God that he gave Mr. Van Soest a task among us.
For the Calvin Chr. School Society
T. Bergsma, principal
Drayton, Ont.

Teachers Needed

Calgary: The Calgary Christian School will have January vacancies for the following positions: 1. remedial reading teacher for the elementary grades. 2. a teacher's aid for grades 2 and 3. 3. a Junior High English teacher. 4. a French teacher for grades 4 through 12. For further information, please contact: Mr. G. Vanderveen, principal, 2839-49th St. S.W., Calgary, Alta. T3E 3X9. 1-403-242-2896. Due to immigration difficulties, only Canadians or those with landed immigrant status need apply.

Bulkley Valley Christian High School
of Smithers, B.C.
will be hiring a **PRINCIPAL** for the school year 1979-1980. Interested people should contact,
Mr. Art Groot
Box 2998
Smithers, B.C. V0J 2N0
or phone 604-847-9223

Domestic Help

I would like help in the household — motherless home. Six (6) children, ages 6 - 16. Live or or out. Contact Mr. George Stad , Box 2031, Smithers, B.C. V0J 2N0.

Domestic Help

Someone to come and live in home with 5 children while mother takes maternity leave from approximately, Dec. 1,1978 to Jan. 1, 1979. Call 519-426-2813 or write: Jack Bootsma, R.R. #1, Port Dover, Ont. N0A 1N0.

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REALTOR
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Dunnville, Ont.
Phone 416-774-7624 or
evenings 774-4077

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Man with small family wants to buy a layer farm with 15,000 to 20,000 birds. Write,
FRED W. BRAY,
REAL ESTATE BROKER
at 75 Wendover Drive, Apt. 607, Hamilton, Ont. L9C 2S7.

Farm for sale

Property suitable for pullet raising or breeder flock. 2 storey barn, 10,000 sq. feet, 4 feed bins, fans and brooders. Modern 3 bedroom house with full basement and attached double garage on paved road, close to Dunnville. Owner anxious to sell. Listed at $62,500.
Call Art VanderVliet, representative
ROOKE REAL ESTATE LTD.
REALTOR
214 Broad St. E., Dunnville, Ont.
Phone 416-774-7624 or
evenings 774-4611

Real Estate

NIAGARA PENINSULA

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Very successful **GARDEN CENTRE** for sale with sales of $500,000 at present (closed November 1 - April 30). Large 1900 sq. ft. very modern home and all buildings are newer and well maintained, large cooler and all chattels to operate business. 18 acres of prime land (fruit) facing two roads. Capable operator could increase sales volume in this exclusive location near Niagara Falls. Rustic Country setting. Requires large cash down payment.

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Married man, age 30, with three small children, looking for permanent employment in transportation with progressive, growing company. Experienced as tractor-trailer driver and very familiar with most phases of trucking across Canada and some U.S. Willing to take on additional responsibilities. Previously self-employed, but very dissatisfied with present working conditions. Willing to re-locate anywhere in Canada. Please write to "Brunswick Transport Ltd., P.O. Box #1672, Guelph, Ont. N1H 6R7 to arrange for a personal interview and discuss details. Thank you.

Help Wanted

Wanted: Responsible married man for year-round work on a mixed farm in southern Alta.
Klok Brothers
Box 29
Burdett, Alta. T0K 0J0
Phone 403-833-2152

Floral Route Salesperson

Experience not essential. Must have good driving record and pleasant personality. Please submit resume to: Box #4336, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3 or phone: 416-562-7233.

I am looking for a young married couple to help me in the greenhouse operation, and to take it over in two or three years. Write Glenora Gardens, J. Van Noordt, R.R. #4, Picton, Ont. K0K 2T0. 613-476-4739.

Shop foreman wanted for structural and plate fabricating shop. Must have technical background. Salary from $18,000 and up, based on an hourly rate, plus company benefits. Box #4339, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Ontario Christian College Association

OCCA invites applications for the position of chief executive officer. The appointee will serve in building a post-secondary curriculum, developing student services, relating with universities and high schools, staff recruitment, student recruitment, etc. Applicants must have a doctoral degree. Send curriculum vitae to: OCCA, Box 2340, St. Catharines, Ontario, L2M 7M7.

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Teachers Needed

Abbotsford Christian Secondary School

requires a Junior High

French Teacher

for the second term, beginning February 1, 1979. Please contact: John Messelink, principal, for application forms and/or information. Phone 604-859-5528. Box 175, Abbotsford, B.C. V2S 4N8.

Teacher wanted immediately

Social Science/Biblical Studies for High School. Contact John Vanasselt, Cambridge Christian High school, P.O. Box 244, Waterloo, Ont. N2J 4A4. Telephone: 519-745-0171 (school), 519-579-3627 (home) or Mr. J. Roorda, 519-884-3295.

Personal

Als u het Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan a.u.b. de Consulate of the Netherlands, 10 King St. E., Suite 900/902, Toronto, Ont. M5C 1C3. Tel. (416) 364-5443.
BAKKER, Wilhelmus, Lambertus, Antonius, geboren op 13-10-1913 te Hilversum, laatstbekende adres Th. de Bockstraat 47 te Amsterdam.
DELOGNE, V.M.E.E., geboren 27 mei 1954 te Bertix (Belgie) laatstbekende adres, Van Beierenlaan 73 te Delft.
DE JONG, Jan Johannes, geboren 21 juli 1947 te Zeist
VAN LOHUIZEN, Hendrik, geboren 23 juni 1937 te Haarlem, laatstbekende adres, Kanaalstraat 53 te Amsterdam, naar Canada vertrokken in mei 1977.
DE RUITER, Gerrit, Dirk, geboren, 6 november 1913 te Den Ham, naar Canada vertrokken op 3 april 1959 met bestemming Dunnville, Ontario
STEINBERGER, Jozef, geboren 29 november 1913 te Majdam, Polen laatstbekende adres, Kerkstraat 9 te Utrecht, naar Canada vertrokken op 10 april 1954.
VAN WEERD, J.F., laatstbekende adres 7415 Rowland Rd. te Edmonton, Alberta.
VAN WESTERVELD, Hendrikus Lambertus, geboren 15 februari 1943, laatstbekende adres, Guido Gazellestraat 13 te Blerick.
WILLEMSE, Theodorus, geboren 15 augustus 1913 te Amsterdam, laatstbekende adres 1650 the Queensway te Toronto.
WOLFS, Bertus, geboren 6 oktober 1913 te Amsterdam, laatstbekende adres, Kostverlorenstraat 22 te Amsterdam, naar Canada vertrokken op 21 juni 1954.

Sincere Christian widow, in her early forties would like to correspond and meet a sincere Christian man, of same age or little older. Please reply with photo. Please send replies to box #4340, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Bejaard Christian Reformed Weduwnaar in goede gezondheid, wonende in Centraal Ontario, zoekt huishoudster. Zend brieven onder #4337, Calvinist Contact, 99 Niagara St., St. Catharines L2R 4L3.

Misc.

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Phone 519-482-9454

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in onze Hollandse winkel on Saturday, December 2, 1978. Anyone who wants to have a gift given to their son or daughter, phone the

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The "Laudate Dominum" choir of Chatham, Ont.
will present

The Messiah

by G.F. Handel

Director: John Postma, Chatham, Ontario
Organist: Douglas Haas, Kitchener, Ontario
Soloists:
Soprano: Marion Archibald
Edythe Reid
Alto: Hedy Rempel
Tenor: Peter Beimers
Bass: Michael DeBoer
Trumpet: Fred Rusticus
December 1, 1978 — St. Andrews Presbyterian Church, corner of Queen and Weber St., Kitchener, Ontario. 8 p.m.
Admission:
Adults: $3.50
Students — Senior Citizens — $2.50
Children under 12 — $1.50
December 9, 1978 — Park Street United Church, Chatham, Ontario — 8 p.m. Free Will Offering.

25th Anniversary Celebration

First Christian Reformed Church

OF MONTREAL, QUE.

February 10 and 11, 1979

Social Evening: Saturday, Feb. 10, 1979 at 8 p.m.
Thanksgiving Services: Sunday, Feb. 11, 1979 at 10 a.m. and 7 p.m.

Former members and friends are invited to join us in this celebration. An Anniversary booklet is in preparation and will be available for $5.50.

For accommodation and information please contact:
Mrs. A. Jellema
4925 Nancy, Pierrefonds, Que.
H8Z 1Z9
Phone (519) 684-2952

Dedication Service of

John Knox Christian School

in Wyoming, Ontario

We invite all former staff and members to the Open House and dedication service *New* school building. New school is located ½ mile east of the C.R.C.
Friday, December 8, 1978 at 7:30 p.m.

Bestel nu voor Kerst!

HOLLANDSE DAGKALENDERS VOOR 1979

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Honigdroppels — boek of schild	6.25
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HOLLANDSE DAGBOEKEN: Bestel nu, daar verzending volgt in volgorde van binnenkomst der orders.

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Wonder boven wonder — Ds. J. Overduin	8.95
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Avondzegen — W. Schouten	16.50

BOEKEN SPECIAAL VOOR OUDEREN: Gesprekken over het ouder worden.

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Terwijl ik nog ben — Ds. C. Gilhuis	6.75
Als de schaduwen langer worden — Ds. J. van den Blink	8.95
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Een vlinder van God — N. Benschop	4.25
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Als glas in de zon — E. IJskes (ontroerend mooi)	4.25
Onderweg opgetekend — C. Lambregtse	4.50

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Calendar of events

Nov. 17 "The Torchman" and "The Selkirks" perform in the Burlington Chr. Ref. Church at 8:00 p.m.

Nov. 18 Annual membership meeting of OCCA, to be held in Hamilton District Christian High School, beginning at 1 p.m. The keynote speaker will be President B.J. Haan of Dordt College: "Toward the Making of a Christian College."

Nov. 25 Drayton, Ont. — Classis Huron will hold a conference for elders, past elders and their wives on Saturday, Nov. 25 at 10 a.m. in the Drayton Christian Reformed Church. Dr. P. Van Katwyk will speak on "The church in modern marriage". There will be an afternoon panel discussion dealing with women in office, featuring Rev. John Hellinga as moderator with panelists, Rev. H. Gunnink, Mr. Arend Kersten, Dr. Remkes Kooistra, and Rev. H. Van Dyken.

Andre Knevel Organ Concerts
Dec. 2 — Central United Church, Woodstock, Ont. at 8:15 p.m., Dec. & — with the Toronto Choir "Praise the Lord" in the St. Thomas Anglican Church, St. Catharines, Ont. at 8:15 p.m. Jan. 20 — St. Luke Anglican Church, Mississauga, Ont. (1513 Dixie Rd.) at 8:15 p.m.

Dec. 8 Open house and dedication service of the new John Knox Christian School in Wyoming, Ont. at 7:30 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Nov. 24	Nov. 22	Nov. 20 (noon)	Nov. 17 (noon)
Dec. 1	Nov. 29	Nov. 27 (noon)	Nov. 24 (noon)
Dec. 8	Dec. 6	Dec. 4 (noon)	Nov. 17 (noon)

Books

Dealing daily with the devil

There's a snake in my garden, by Jill Briscoe; published by Zondervan Publishing House, Grand Rapids, Mich.; third printing; 143 pages; price $4.95. Reviewed by Dr. Remkes Kooistra, Campus Pastor, Waterloo, Ontario.

Jill Briscoe tells us that there is a snake in her garden and so there is. There's one in my garden too, the snake being the symbol and vehicle of one of the fallen angels.

In this way the book has some resemblance with the **Screwtape Letters** of C.S. Lewis. In general it may be said that Jill Briscoe has well understood various of the tactics of the evil one. She also knows and shows that the evil one is rather scared of the Word of God, quoted in its divine wisdom over our lives. Although I have learned a great deal from this little book it is precisely in this respect that I have also some difficulties with my appreciation.

The book informs us that Jill is the wife of a missionary who is constantly sent out on three months preaching and teaching tours by his Board. No wonder that Jill longs for herself and the three children, for a time that she and her husband can be together in a more normal marriage setting. That moment seems to have come when Stuart receives a call from the U.S.A. Jill is overjoyed at the prospect of becoming a regular pastor's wife. But is it the will of the Lord? Or is it the snake which entices her?

Jill writes: "I turned to the Word." She reads the Gospel of John and there seems to be no directive. Then in the last chapter there is not only the question: "Do you love me?" which puts things in the right perspective, but also the mandate, repeated twice: "Feed my lambs." Jill comments, "There was my answer! "My lambs," He had said. I knew who He was talking about: David, Judith and Peter. He was telling me they were His concern....

Now, if Jill had consulted a few newer translations she would have discovered that most likely the word "lambs" is used only once. Furthermore, if she had consulted some commentaries she might have learned that "lambs" most likely has nothing to do with age. Anyway, even though I don't feel that John was writing about Jill's David, Judith and Peter, she had her answer.

But what about her husband Stuart, you might ask? Well, he got his text too. "... as he sat in New York in a big convention meeting ... the preacher used a verse that convinced him of God's guidance about our decision. It was the same verse God had given me years before: 'One (if you will) chase a thousand, and two put ten thousand to flight' (Deut. 32:30). We were going to work together." (pp. 80,81).

Jill's story is well written, seasoned by witty humour and presented with vivid elegance. I recommend this book (even though it is expensive for its size), especially to those who are sometimes dealing daily with the devil, but I must write it down.

A synopsis of our Christian education system

Christian Day Schools: Why and How by Dick L. Kranendonk; published by Paideia Press, St. Catharines, Ont. 1978. Reviewed by Mr. W. Drost.

At a time when discussion about Christian Schools is acquiring an ever widening audience, this is certainly a timely publication. As supporters of Christian day schools many of our readers have no doubt frequently tried to answer the question why and how these schools are enjoying growing support. This book will help a great deal in aiding you to answer these questions. The book is brief and lucid but does not therefore, do injustice to the many aspects of discussion centred around christian education. Such issues as: "The relation between God, Man and Creation" including such topics like, The Word of God and Man, the Kingdom of Christ, Faith and Education, Relationships between Church, School and State, as well as Education and Family — are concisely elucidated.

In the second part of the book, Mr. Kranendonk briefly discusses what is meant by a Reformed Christian School, how such a school can be identified, who can be members of such a school, and the authority-responsibility relationships among students, parents and teachers. These matters have occasioned much discussion among Christian school supporters in the past and Mr. Kranendonk's treatment of these matters helps greatly to clarify the essentials of these matters.

The last part of the book gives a brief summary of the International Union of Christian Schools' structure, membership requirements and obligations.

For those societies operating Christian schools who wish to engage in meaningful discussion with other groups of christians about Christian day schools; those individuals who want personal clarification about the basic issues involved; and for those who wish to have a good promotional tool in their contacts, I can heartily recommend this book. Although, as the author writes in his preface, the work is not academic, scholarly or exhaustive but more a "Scriptural reference map by which Christians will be able to reassess education" it is his "hope and prayer that this book will help the reader to gain a better understanding of and deeper insight into the beauty of education founded on the Word of God. Readers who do not agree with the vision of life expressed in these pages should at least come to realize that all education is at heart religious, that is to say conducted on the foundation of faith in God, man, or something else."

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